Sri Venkateshwara Ashtottara Shatanamavalli

Meaning of each Holy Name with Pastime

(Holy Name 1 - Holy Name 108)

Once upon a time, Lord Sesha recites the 108 holy names of Lord Venkateshwara to Sage Kapila, who intern gave them to Suta Goswami. The holy names are sacred and meritorious. They annihilate all the sins. Lord Brahma offered worship to Sri Venkateshwara, long ago, with golden lotus flowers from Akasha Ganga, uttering these 108 holy names, he pleased Supreme Lord Venkateshwara. ***- Sri Venkatachala Mahatmaye***

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Holy Name 1: Venkatesha

Mantra: Om Sri Venkatesaya Namah

Meaning – One who is the lord of Venkatachala mountains or One who destroys the results of heinous sins or sorrows

Pastime – Once lived a Brahmana named Vishnu Vriddha, who was learning under his Guru, over time, he become attached to his own Guru's wife (Guru's wife is equal to one's own mother, which is the utmost sin a living entity can think about), started to desire her. He become cripple-minded and murdered his guru and made the guru's wife his personal servant. He had immoral life also with her. By all the immoral acts, he started to earn his livelihood, further, did various heinous acts. Result of that, after some time, he became a leper. The guru's wife also suffered misery. Vriddha's house was burnt. He felt ashamed. All the relatives of Vishnu Vriddha deserted him. Consequently, he went into the wilderness, where he died a miserable death. Finally, he reached Hell. His son, Vedanama once went to Venkatachala hills. Remembering the sins which his father committed, he offered lamps to Sri Venkateshwara. As a result, his father was redeemed of all his sins and went to Vishnu Loka. A light offered to Sri Venkateshwara ensures happiness to the offerer. Any gift made on the sacred Venkatachala hill enables the donor to achieve immense merit. One who listens to one sloka even of the Glory of Sri Venkatachala acquires the merit of a horse sacrifice (Ashwamedha). One who listens to even a word of the glory of the holy hill, where Lord Venkateshwara resides, gets redeemed of his worst sins. In the end, he goes to the abode of Lord Vishnu.

From this incident, we can understand the purport of Lord Venkateshwara's glories, who is the lord of the Venkatachala mountains, also who destroys the results of heinous sins committed by the living entities (those who visit his

sacred hills), further, he is the one who destroys the sorrows from the heart of the living entities, those who visit his sacred hills, Sri Venkatachala.

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Holy Name 2: Seshadri Nilaya

Mantra: Om Seshadri-nilayaya Namah

Meaning – One who made his abode as the Seshachala mountains

Pastime – Once there was a clash between Vayu and Sesha. As a result of it, the son of Meru mountain named Ananda hills was blown out by Vayu. Lord Vishnu interfered in it and pacified them because both are his devotees. Lord Vishnu also assured Sesha that, he will make the hills as his abode and the hill will be named after him, so the hill got the name Seshachala or Seshadiri. The hills then onwards were known as Seshadri (the hill brought down by Adhisesha) after the serpent Lord, Sesha who was the chief cause for the shier of the Ananda Parvata from its parent mountain, the Meru, from the north. Over time, Lord Vishnu appeared as Varaha and killed the wicked demon Hirayanksha and after that, made his residence as Seshachala hills to fulfill his words to Sesha.

As time goes on, once Lord Vishnu leaves Vaikuntam, after being tested by Bhirgu and Goddess Lakshmi leaves him, he started to roam in the hills of Seshachala. And took shelter at the ant hill and left that hill, because of the conflict aroused by the local King, whose servant tried to hurt the cow, which was delivering the milk to Lord Vishnu, Lord Vishnu interfered in that and saved the cow by taking the hit on his head. After that, he left that place. Once again homeless, and also badly hurt, the lord roamed over the mountains of Seshachala, looking for herbs that would cure him. In his wanderings, he came across Lord Varaha – Lord Vishnu himself in the form of Varaha, a wild boar, a form which he took to kill the demon Hiranyaksha. Because Lord Varaha had retired to these mountains after his duty was done, and these hills thus belonged to him. Both Lordships wished to enact some pastimes for the purification of fallen souls. So, Lord Vishnu (known as Srinivasa) asked Lord Varaha permission to reside on Seshachala hills, to which he was told that according to the laws of the Kali Yuga, accommodation could be rented out, but not given free, so the lord would have to pay for staying on these hills. Since Goddess Lakshmi had deserted him, Lord Vishnu had lost all his wealth and prosperity, and there was nothing he could offer Lord Varaha as rent. However, he asked Lord Varaha to give him the place under one condition – all devotees coming to visit the lord would have to visit Lord Varaha first and make their offerings to him. This would be the rent due to him. Only after these offerings were made, would the lord accept the offerings given to him. This led to the tradition of first visiting the temple of Lord Varaha, which is just a few yards away from the main shrine of Srinivasa. Lord Varaha duly agreed and gave place for Lord Vishnu (Srinivasa) on the Seshachala hills. Lord Srinivasa started to reside there, that’s why he is

known as “Seshadri Nilaya - One who made his abode the Seshachala or Seshadri mountains,” till now Lord Srinivasa or Venkateshwara is a tenant and real owner of the place is Lord Varaha, this is a divine pastime of Supreme Lord, but both are known as “Seshadri Nilaya”.

Further, later during the marriage of Lord Venkateshwara. As advised by Narada, Lord Venkateshwara went to Lord Varaha accompanied by Sage Vasishtha and invited him to attend the marriage. But, Lord Vasishtha said, “Vakula will represent me.” In a golden vessel, filled with pearls and covered by a costly cloth, the family goddess was offered worship and consecrated near Lord Varaha. Srinivasa was conducting himself as an ordinary human being and performing all these acts!

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Holy Name 3: Vrushad Gochara

Mantra: Om Vrushad Gocharaya Namah

Meaning – One who is attainable through Vrushabadri (Vrishabhachala)

Pastime – After killing Tarakasura, Skanda wishes to get rid of the sin of killing Tarakasura, who was Brahmana. Then, Skanda asks his father, Lord Shiva, “Father, tell me, which is the best Vishnava Kshetra where I may do penance without any hindrance," asked Skanda.

“There is a holy hill by the name Vrishachala worshipped by Vrisha. You better go there and do penance” said Siva. Sankara narrated the concerned legend to his son, “Dharma performed penance on the hill in order to improve himself. The hill acquired great renown as Vrishadri.” Skanda desired to know why Vrisha (Dharma) did penance on that hill. Lord Siva narrates,

“In the conflict between Vayu and Sesha, Seshachala was blown to the earth. It settled down at the present holy place where all teerthas are located. You may make penance on the southern side of the hill. It is a beautiful place full of trees. There are many sages and siddhas engaged in penance there. Chandalas and those averse to Vedas cannot climb it.” Suka, some other sages, and devotees like Prahlada and Ambarisha considered the hill as the Supreme Lord’s body. They did not, therefore, attempt to set foot on it. They bathed in the waters flowing down the hill and did penance to have a vision of the Supreme Lord, Janarhana. Thus the hill is most sacred. A look at its peak absolves one from all sins instantaneously. There dwells Lord Varaha being worshipped by sages thrice daily. The holy place is therefore called, Varahakshetra.

Whoever chants the sacred Varaha Mantra with devotion, at the holy Varahakshetra on Venkatachala for one month continuously, following the procedure laid down in the scriptures gets all his desires fulfilled. Whoever donates the sixteen kinds of donation shall be pleasing Goddess Earth. Lord Adi

Varaha grants a vast kingdom to them. The kingdom of a ruler who ignores Lord Varaha and Dharani, his consort will be subject to calamities and invasions by enemies and diseases. Hence, it is necessary for every king to worship Varaha with devotion and heed. On the sacred hill, there is the holy lake Swami Pushkarini. All the teerthas from the three worlds congregate at the Pushkarini every year to get purified, When Vaivasvata Muni ruled over the world, Dharma performed his penance on the hill to obtain the kingdom to rule. Pleased with it, Lord Sri Varaha revealed himself along with Bhoodevi before Dharma and said, “Dharma, on account of your penance this hill shall be unified Vrishachala, as Vrisha (Dharma) has prospered here. You will rule over the world after Yama,” Dharma then returned to his native land. Then onwards, the hill became popular as “Vrishachala” since then. Later, the same hill was occupied by Lord Venkateshwara.

From this incident, we can understand that Lord Venakteshwara is “Vrushad Gochara - One who is attainable through Vrushabadri (Vrishabhachala).”

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Holy Name 4: Vishnu

Mantra: Om Vishnave Namah

Meaning – One who is all-pervading

Pastime – Periya Thirumalai Nambi was the grandson and disciple of Sri Yamunacarya. His dedication to the service of Lord Venkateswara is very mesmerizing. Regularly he would bring sacred water from Papavinasam, about five miles away from Thirumala for the daily prayers and also conducts all the services for Lord Srinivasa at Thirumala. That is his dedication.

Once Sri Ramanuja arrives at Tirupathi to learn Sri Ramayana from Thirumalai Nambi, the Alavandar the guru and grandfather of Thirumalai Nambi told him to teach Sri Ramayana to Sri Ramanujacharya. The Ramayana is said to be the literature of Surrender (Sharanagati Shastra).

On arrival of Sri Ramanuja to the foothills, he decided not to climb the hill for his personal purpose of learning Ramayana, because he read in the scriptures that the hill and Lord are non-different, the hill is completely Saligrama form of Lord Narayana. If it is for Lord’s service, he is ready to climb the hill. But, Thirumalai Nambi wants to teach him Srimad Ramayana because it is his duty given by his Guru Alavandar.

Because of this decision of Sri Ramanujacharya, thinking about the situation, Thirumalai Nambi daily after finishing his services to Lord Srinivasa, would daily come down the hills and teach Sri Ramanujacharya and Embar, the Ramayana and goes back in the evening to continue his services for that day night for Lord Srinivasa (Venkateshwara). This happened for one full year, we can’t even

imagine the amount of struggle undergone by Thirumalai Nambi, but he is dedicated to his service and duty. This is the quality of Thirumalai Nambi, even though he is in the position of Guru for Ramanujacharya, his humbleness towards the Vaishnavas is incomparable.

When this was happening, one day Thirumalai Nambi while offering his services to Lord Srinivasa in the morning, he expressed his concern, “Oh Lord Srinivasa! For the past one year, I was happy to teach Ramayana to my disciples, Ramanujacharya and Embar, and also I did not miss your service in the morning and evening, but, I am missing your service very much in the afternoon and I am not able to be with you in the afternoon.” When Lord Srinivasa heard this, he told Thirumalai Nambi, “Oh Thirumalai Nambi, you are thinking that you were not being with me during noon time worship. But, I am always with you and wherever you go and whatever you do, I am seeing and being with you.” When Thirumalai Nambi heard these words, which are the conclusions of Vedic verses, he requested Lord, “Oh Lord, Vedic literatures state that you always accompany all the living entities as Supersoul and you pervaded everywhere and nothing is out of your sight and there is no place, where you are not there. Still, Oh Lord, can you please make me realize this?” By hearing the request of his dear devotee, Lord Srinivasa agreed to reveal to him the same.

On that day, after doing his services to Lord Srinivasa, Thirumalai Nambi as usual went down the hill to teach the lessons from Ramayana literatures, while he was giving discourses to his dear disciples, suddenly he got the fragrance of camphor and Tulasi, usually, Thirumalai Nambi feels this fragrance in the inner sanctum of Lord Srinivasa at the top of Tirumala hills, but when he sensed the same here, he lifted his head and saw in the little distance, where Lord Srinivasa in his full majesty standing and gracing Thirumalai Nambi and his disciples, Sri Ramanujacharya and Embar. When Thirumalai Nambi saw the Lord, out of ecstasy called out, “Here is the Supreme Lord Srinivasa,” the moment the Ramanujacharya and Embar heard this, they turned and ran towards Lord Srinivasa, but Lord Srinivasa just gave them his glimpse and disappeared from that place. When they went near the place where Lord stood, there they saw the imprints of Lord’s lotus feet and also the Tulasi and flowers, which were at the lotus feet of Lord Srinivasa at Tirumala hills sanctum offered that day morning by Thirumalai Nambi before coming down for giving his discourses, it was duly recognized by him. In this way, Lord Srinivasa made Thirumalai Nambi realize that he was always with him and he no needs to worry that, he was missing the noon services. Thirumalai Nambi and his disciples were mesmerized by the Lord’s mercy and darshan, further Sri Ramanujacharya established the Lord’s lotus feet at the very spot for the benefit of all the people, especially those who can’t climb the hill and have the Lord Srinivasa’s darshan, that time (several centuries ago) it was very difficult to climb the hill.

From this incident, we can understand that Lord Venkateshwara (Srinivasa) is “Vishnu – One who is all-pervading.”

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Holy Name 5: Sad-anjana-Gireesa

Mantra: Om Sad-anjana gireesaya Namah

Meaning – One who is the lord of great Anjanadhri hills

Pastime – Once Lord Rama accompanied by Lakshmana, Hanuman, Sugreeva and the army of monkeys visited Venkatachala while on his way in search of Sita. Anjana, the mother of Hanuman met him and said, "Rama, waiting for you several sages have been performing penance on this hill. Kindly visit all of them." Lord Rama replied, “I have a very tight program ahead. On my way back to Ayodhya I shall do as suggested by you.” Hanuman intervened and said, “Lord, you can keep your army here and go to see your devotees and forest also. Afterward, you may do as you like.”

Lord Rama smiled and agreed. The army was retained at the foot of the hill. Rama, Hanuman, and Lakshmana ascended the hill. The forest on the hill was full of all kinds of trees, birds, and
animals. Several sages were engaged in severe penance there. On the northern side of the hill Nirloma, a brahmin well-versed in Vedas was doing Tapas. Long ago Brahma manifested himself before him and assured that he would reach the supreme realm after Lord Rama and Lakshmana met him. Rama and Lakahmana saw Nirloma. “Blessed I am today. Oh Lord, by your vision, Grant me a place in Brahmaloka" requested Nirloma. Lord Rama granted his request and proceeded further. After bathing in the Pushkarni, he presented fruits to the sages. On the southwestern part of the hill, Hanuman got some hermitages raised, he collected fruits and roots and offered them to Rama and Lakshmana.

The monkeys and bears sported on the trees and hills. Some kissed others. Some played with others' tails. All shouted, “We will destroy Ravana and his army.” They roared “We will uproot. Lanka and the mountains there and hurl them in the ocean. 'We will do anything, go anywhere, let it be Rasatala, for the sake of Rama to kill Ravana.”

To the northeast of Swami Pushkarini Vanara leaders Gala, Gavaksha, and some others found a cave and entered it. It was dark. Inside the cave, the Vanaras saw a brilliant light and a golden city having lovely gardens, rivers with pure water, and towers studded with gems. There were many palatial buildings and mandapas. The citizens were charming. All males had four arms each. Everyone held a conch and a discus and wore pure white clothes. Everyone had beautiful ornaments and was graceful to look at. In their midst was a lofty Vimana, a celestial one, shining like the sun. Heavenly music of kinneras was flowing from it. In the Vimana was seated on a golden seat a divine being, four-armed, full moon-faced, holding a discus and a conch. His diadem was emitting luster. He wore pretty ornaments on his body. Sreedevi, Bhoodevi, and Neeladevi were attending to him.

The Vanaras were taken aback by seeing Him. The attendants of the Lord threatened the Vanaras. The Vanaras ran away from there. “He must be Ravana, the cheat. Let us verify and
make sure” they thought. They left the cave and came out. But there was no city. Not even its trace. Quickly they left the hill convinced that it was all an illusion. The cave called Vaikunta was a city that sprang up, where Lord Venkateshwara was served by the eternally liberated living entities. The beings in it were all liberated ones, living in everlasting bliss. They go as they please, assuming any form or body they like. When the age of Kali enters they come and stay in the caves. Such is Seshadri, where celestial beings live! Lord Sri Venkateshwara resides on the peak of Neeladri and is being worshipped by the ever-learned. Later on, Rama killed Ravana, recovered Seetha, and returned to his capital. He ruled over his kingdom well by virtue of the merit achieved by his holy dips in the sacred Swami Pushkarini also.

Here, Supreme Lord Rama, who is none other than Lord Venkateshwara, the eternal resident of Venkatachala or Anjanadhri hills, himself arrived and gave his darshan to his dear devotees, who were meditating on him on the Anjanadhri hills, on the request of Anjana, the mother of Hanuman. During then, Lord Venkateshwara gave his darshan to Vanaras in the Vaikunta cave and shows the world that, he eternally exists in Venkatachala or Anjanadhri.

From this incident, we can understand that Lord Venkateshwara is “Sad-anjana-Gireesa - One who is the lord of great Anjanadhri hills.”

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Holy Name 6: Vrushadhripathi

Mantra: Om Vrushadhripathaye Namah

Meaning – One who is the master or Lord of Vrushadhri

Pastime – After Lord Sri Vishnu descended on Earth from Vaikunta and took up residence on Venkatachala, Gods went on searching for Him in Vaikunta. Unable to trace him there they went to Vrushadhri. All sages and hermits also arrived there after having holy dips in Swami Pushkarini. Sambhu, Brihaspathi, Sukra, Vasus, other Demigods, Sages, Siddhas, and Kinneras also assembled on‘ the banks of the holy Pushkarini after bathing in its holy waters.

A wonderful divine light having a Vimana (heavenly car) in its midst suddenly appeared before them. In it was seated Lord Sri Venkateshwara, the Lord of Vrushadri, holding Conch and Discus in two of his hands. His left forehand was testing on his left hip. His right fore—hand was held in a posture that assures favor. Goddess Lakshmi was seated in his chest. Everyone there prostrated before the almighty and sang his praise thus,

“Hail to you, Lord. Hail, Oh Lord of the Universe. Hail to you, Srinivasa, Ocean of Benevolence, Save us. Save us, Vishnu, Lord of Venkatachala, Master of Vrushadri, We salute you. Save us. Oh Lord of Universe, Grant us our desires.”

When thus all eulogized him the Lord revealed himself and said, “Pleased I am with you all. Here am I to bless you all.”

Then Brahma and other sages said “Oh Ocean of kindness, we prostrate before you, Lord of Venkatachala or Vrushadri, Lord of the Universe. Obeisance to you. Be gracious enough to hear our humble petition. You have been granting all the desires of human beings. You have been condoning their faults. You have been showing mercy; Oh Lord. Remain here, Lord Keshava. Paying reverence to you, human beings in Kaliyuga get redeemed of their sins. Lord, reside here along with Goddess Lakshmi on the banks of Swami Pushkarini.” The Lord heard their prayers and said “Be it so.”

From then onwards, Supreme Lord Venkateshwara became visible to the living beings on the Vrushadri and gave his darshan to all, as the master and lord of Vrushadri and at the request of Lord Brahma and other sages, he agreed to give his darshan to one and all by residing there. That’s why Lord Venkateshwara is known as “Vrushadhripathi – One who is the master or Lord of Vrushadhri.”

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Holy Name 7: Meruputhra-Gireesa

Mantra: Om Meruputhra gireesaya Namah

Meaning – One who is Lord of Ananda hill, the son of Meru mountain

Pastime – Once upon a time in Dwapara Yuga, an argument between Vayudeva (The Lord of Air) and Adhisesha (King of Serpents) rose as to who was stronger than the other. Each one of them claims supremacy over the other. Sri Narada saw them quarreling with one another fiercely. "Dear friends, shall I suggest you an easy way to test who is stronger than the other between you both? Though both of you appear to be equally endowed in strength, certainly one of you should be stronger than the other. Only by an open test, we can conclude clearly the stronger being." To this idea of pulling their strength to test, both of them readily agreed. Sri Narada proposed a plan, "Adhisesha you may go round circumbulating the little Meru (son of Meru) known as the Ananda parvata. O, Vayudeva, you should try to shake the Ananda parvata while Adhisesha is circumbulating it. If you shake up the mountain at least once, you are stronger than Sesha, or else Sesha has more strength." This test of strength appealed to both Sesha and Vayu. Immediately Adhisesha encircled Ananda parvata while Vayudeva focused all his might to move the mount. His initial trial failed. Night and day Vayu blew fierce tempests over the little Meru.

By centering his concentrated will Adhisesha held the mountain in his grip so powerfully that Vayudeva's might simply seemed to dwarf away. But Vayudeva was also strongly determined to prove his potential. He gathered his strength which lay spread all over the universe to fight out the hard tussle. When he did this, he withdrew his energy from other parts of the universe, and the life force began to diminish everywhere. All living creatures were to put to suffering to breathe even. Yet both Sesha and Vayu were pursuing their ultimate test further and further. A few days passed in this state of energy crisis. Devendra, the king of the heavenly planets, appealed to Sesha, "O Lord of Serpents, is it justified to sacrifice all the living beings for the simple argument of who is stronger between you and Vayu? The whole universe is under the threat of death and decay. If Vayudeva withdraws his energy the entire life on the globe will be wiped out instantly. Kindly give up your trials at once." Moved by the request of the High Command of the Devas, Devendra, Adisesha released his hold on the hill, and with the result, Adisesha, and the Ananda hill were together blown away to the banks of the river Swarnamukhi. As Adisesha was crestfallen over his defeat, Lord Brahma and the others appeased him by saying that he would be integrated with the hill Venkatadri and would become the abode of Lord Vishnu. Adisesha then metamorphosed into the vast Seshadri hill range, while his hood manifested itself into Venkatadri, the abode of Lord Sri Venkateswara, his trunk portion turned out to be Ahobila supporting Lord Narasimha, and his tail housing Srisailam bearing Lord Mallikarjuna (Lord Siva).

Further, Lord Vishnu appeared on the scene and blessed both Vayu and Sesha and particularly pacified Adisehsa. Lord Vishnu patted him with love and asked him not to worry as He would appear on the earth and make that hill his abode and also during then he will wear him as an ornament on his shoulders. Accordingly, Supreme Lord arrived at the Ananda Parvata, who is a son of Meru mountain, and made that hill as his abode, that’s why, Lord Venkateshwara is known as “Meruputhra-Gireesa – One who is Lord of Ananda hill, the son of Meru mountain.”

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Holy Name 8: Saraswami-thatijusha

Mantra: Om Saraswami thatijushe Namah

Meaning – One who enjoys pastimes on the banks of the temple pond (Swami Pushkarani)

Pastime – Ananthazhwar chose to settle down on the Hills in fulfillment of the command of the Guru Sri Ramanuja and went on to lay the garden of flowers Dug up the lake and named it after Sri Ramanuja. Ananthazhwar was so much obsessed with zealous personal service to the Lord that on one occasion there is too much water shortage on the Hilltop and there is a need for a water reservoir for garden and temple activities.

Ananthalvan and his wife were digging in the earth for creating a lake and a garden. The only thought in their minds was that that was a service dear to the Acharya Ramanuja. This time, Ananthalvan's wife was pregnant and still, despite her physical frailty, was helping her husband. She was carrying basket loads of mud as per the instructions of Ananthalvan and throwing them at a distance. Lord Srinivasa was unable to bear the pain being undertaken by the lady and was moved by her devotion to the cause. He took the form of a beautiful young Brahmachari and came before Ananthalvan and told him "Oh Acharya, you have grown old. You are not in a fit condition to dig the earth up. Your wife is also in the full period of pregnancy and she will not be able to carry basket-loads of Mud. Give me the spade. Let me help you with this task. I will dig the earth up and carry the basket-loads on my head. I will drop them off at your desired place. The old couple that you both are may watch me and guide me in this task". Ananthalvan heard the youngster and replied to him," My dear young man, you are looking handsome and soft. You are full of ornaments and you are not able to carry even the weight of the ornaments on you. People like you are born delicate and will not be able to undertake the arduous task of digging the earth and carrying the mud. You will be put under physical strain. This is a task that you cannot do. On the other hand, I am fit for this rough and tumble earthwork. I will be put under strain if I do not do this job. Please do not interfere. If you want to render service to the Lord, you may do it separately elsewhere. If you come in my way, let me warn you, I will hit you with this spade.

The Youngman was taken aback at the wrath of Ananthalvan, and for a moment stayed aloof. However, after some time, he saw the lady carrying the basket full of mud and walking slowly with infirm steps. He accosted her on the way and spoke to her sweetly taking away the basket of mud on his head. Thus the lady was able to hand over the basket of mud to the Youngman who in turn left it at the particular place. Ananthalvan found the work being done in half the time and hence questioned his wife whether she was throwing the mud at the nearer place instead of the appointed place. She told her husband how the young Brahmachari was helping her by preventing her from reaching the destination and taking away the basket from her thus doing the job himself. Ananthalvan grew red in the face. He, overtaken by rage, ran after the Young man with the crowbar. He cried out to him" oh unknown youngster, you continue to interfere with my service despite my warning. You will pay for it". The young Brahmachari ran for his life as Ananthalvan was chasing him. The young man climbed up a big banyan tree and hid among the leaves. He beseeched," My dear Ananthalvan, spare me. Do not hit me. I have a rich diamond and golden ear-rings. My garment is of golden tissue. I will give you all these things if you spare me". Ananthalvan thought for a moment and kept quiet, "Let him climb down and start running as soon as he believes me. I will catch him then." So he told the lad," All right I will leave you alone. You may come down. "The boy jumped down from the tree and started walking briskly even while turning his head backward to see if anybody was following him. A few minutes later he found that Ananthalvan was chasing behind to catch him. The young lad started running for his life. Being unable to catch him, Ananthalvan threw the spade at him. The

spade hit him on his chin and he was profusely bleeding. However, he vanished into the temple, closing the door behind him. Ananthalvan waited for the boy to emerge from the temple. There was no trace of the temple door opening. The priests came to the temple for the evening Puja. Ananthalvan told them how the young lad had entered the temple and closed the door from inside. The priests shouted at the boy to come out of the sanctum sanctorum and open the door since it was time for the evening Puja. The door opened. Ananthalvan, the priests, and other devotees entered the sanctum sanctorum. There was no trace of the boy. As they neared the Lord in the sanctum, they found that even as He was all smiles, from His beauteous chin blood was oozing out.

Shocked at the spectacle of blood oozing out of the Lord's chin, Ananthalvan wondered how this could happen and prayed to the Lord for an explanation. The Lord answered his prayers and told him, "My dear Ananthalvan, I wished to enact this pastime with you. I wanted to partake in the service you were doing for me and the devotees. You would not allow me to join you in the service. You were after me in a rage and threw the spade at me which hit me on the chin. How can you forget it so soon?" Ananthalvan was awe-struck and in fear begged the Lord for forgiveness for what he did. He applied herbs and stopped the flow of blood. The Lord was supremely happy and told him" I am delighted at your complete dedication to my service. You will have the Sesavastra (worn-out cloth), the diamond-studded ring, and the golden ear-ring as Honours from me". Even to this date, the crowbar with which Ananthalvan hit the Lord is hung at the right side of the entrance to the main gate of the temple and the Lord is adorned with Pacchaikarpuram on the chin. This is distributed to the devotees as Sripadaremu.

From this incident, we can understand that Supreme Lord Venkateshwara is "Saraswami-thatijusha – One who enjoys pastimes on the banks of the temple pond (Swami Pushkarani)," staying on the banks of Swami Pushkarani, Supreme Lord enacts various pastimes and gives great delight to his dear devotees.

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Holy Name 9: Kumara-kalpa sevya

Mantra: Om Kumara-kalpa sevyaya Namah

Meaning – One who is served by Lord Subrahmanya till this eon (Kalpa) ends

Pastime – In order to be freed from the sin of having killed Tarakasura a brahmin, Skanda was advised by his father Lord Siva thus :

"Uttering the words 'Narayana' once even, human beings acquire the merit of a bath in River Ganga and other Teerthas, several times. I will tell you another powerful remedy, my dear son," added Lord Siva.

"Near the River Suvarna Mukhi, near Venkatachala there are many teerthas. Of these, Chakra, Swami, Matsya, Pandava, Naga, Bilwa, Jabali, Akasaganga,

Papanasa, Tumbu, Vamana, and Kumaradhara are the important ones. One who sings always the praise of these tirthas on Venkatachala gets relieved of all his previous sins. On the banks of Swami Teertha resides Lord Srinivasa always for the welfare of the world. One who remembers him ever earns his pleasure. Go to Kumara tirtha, salute it, and have a holy dip in it three times a day. Controlling your senses, recite the mantra: “OM SRI VENKATESAYANAMAHA” and do Tapas" added Siva.

Skanda followed the instructions of his father. He bathed in the holy waters of Chakra Teertha and went to Swami Pushkarini. At a distance of about three kroses (1 krose is 3.7 Km) and a half was waiting for him Brahmahatya, sin. Skanda paid adorations to Lord Venkateswara, after going around the shrine and singing thus the praise of the Lord

“Hail to you, Lord Venkatanayaka. Brahma, Rudra, and others salute you. O Madhava, relieve me from all undesirable elements and bless me with desirables.”

Then Skanda proceeded to Papavinasa tirtha, had a dip in its waters, and went to the water falls to the southwest from there. There it was all a dense forest with wild beasts roaming freely and hermits engaged in meditation. He bathed in the waters, offered oblations to Gods, and was seated facing the east remembering Sri Venkateswara and Lakshmi. He began to chant the Mantra passed on to him by his father. Sometimes depending on a fruit diet, other times on the water, and yet other times remaining without any food he was engaged in penance.

On the noon of Monday, the full moon day of the month of Kumbha, the Almighty revealed himself before Skanda saying: “O my son, Kumara," in a loud tone. Skanda opened his eyes and saw the Lord who was holding a conch and discus in two of his hands. The Lord’s upper left hand was on his left hip His right rear arm was pointing to his feet. Goddess Lakshmi and Goddess Bhoodevi, beautifully decorated, were seated on the Lord’s chest. Skanda got up and went round the Lord thrice clockwise. He then prostrated himself before Him and paid reverence to the Lord thus :

“Hail, O Lord, Lord of the Universe, Lord of Lakshmi, Sri Hari, O Lord of all the worlds, Almighty, eradicator of sins, salutations to you. Salutations."
The celestial drums were sounded. The sound of the couch echoed. Thumburu and Narada playing on these musical instruments came-Lord Brahma arrived. Sambhu accompanied by Goddess Parvathi descended riding on the bull. Vighneswara and other Pramathas followed them. Indra, rulers of the other corners of the Universe, Valakhilya, other Rishis, mendicants, Gandharvas, all arrived, hailing Sri Venkateswara and seeking his refuge. All of them prostrated themselves before Sri Venkateswara and his consorts. Vyasa and others also paid their homage. Then everyone kept silent.

Skanda then sang the praise of Srinivasa thus: “Salutations to you. Lord Venkatanatha, Vishnu, Narayana, Bhagavan, Murari, Destroyer of devotees difficulties, Lord. The Sun and the Moon are your eyes. Narayana, salutations to you. Lord of Lords, Srinivasa, Ocean of mercy, destroyer of demons, blessed people only see you, Venkateswara. How blessed I can see you! Oh, Ocean of mercy"

So saying Skanda was overwhelmed with joy. “My eyes are blessed by your vision. Venkatesa, bless my ears also with your gospel” cried Skanda.

Sri Hari with a smiling face proclaimed: “Skanda, you are fully blessed. Sambhu has an ideal son. A good son is born out of the fruit of penance performed by one in several of his previous lives: You are blessed, Skanda ask for a boon. I am pleased with your prayer and penance. Do tapas for twelve years. You will attain peace and happiness.”

The sin earned by Skanda by killing Taraka left him. Skanda requested Venkateswara to enlighten him as to what should be done later on. The Lord said, “Chant my mantra and be happy. Those who visit this hill and bathe in the water springs here would be redeemed of their sins. This lake shall be called: “Kumara Dhara." Those who bathe in this will get rid of their sins certainly. Those who bathe in this lake on the fifteenth day of the bright fortnight of the month of Magha, with devotion will be blessed by demigods. Those who bathe in the lake here on the day of my revelation acquire immense merit. A donation here of gold, however small it may be, acquires great merit. Similarly, gifts of clothes, cows, land, and food will be rewarded with prosperity. Of all the sacred places Venkatadri is supreme. Of all the tirthas there, Swami Pushkarini is the holiest. Oh, son of Sambhu, Oh Skanda! stay on here worshipping me till the end of this Kalpa. Saints and sages visit this sacred place annually and offer worship, particularly on the day of my manifestation. So reside here permanently.”

So saying Achyutha (Venkateshwara) touched Skanda’s head, Then the sages, Gandharvas, and others returned to their abodes eulogizing the glory of Kumaradhara, and chanting the holy name of Sri Hari. Skanda remained there for the worship of Lord Venkateshwara and he continue to do the same till the end of this Kalpa (eon), that’s why Supreme Lord Venkateshwara is known as “Kumara-kalpa sevya - One who is served by Lord Subrahmanya till this eon (Kalpa) ends.”

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Holy Name 10: Vajridruk-vishaya

Mantra: Om Vajridruk vishayaya Namah

Meaning – One who is being worshipped by Lord Indra

Pastime – Once Sankara (Lord Shiva) described the origin of Vajra teertha on the Vrishadri thus,

Once Indra fell in love with sage Gowtama's wife. Gowthama cursed Indra that he would have in his body one thousand female sex organs. Indra felt ashamed of his body's ugly transformation. He ran to Brahma's lake and hid himself in the steam of a lotus. His kingdom was consequently without a ruler. The demigods, Gandharvas, Siddhas, and Charanas went to Aniaravathi, the capital of Indra to see him. As Indra was away they were unable to see him. They enquired from his wife, Sachi, about the whereabouts of Indra. Sachi replied, "One night, We were together. He left without my knowledge, somewhere. I do not know where he is now. Brihaspati, the guru of demigods should be able to know." All the visitors and Sachidevi then went to Brihaspati and prostrated themselves before him. They prayed to him to tell them
to whereabouts of Indra. Brihaspati found out through his yogic insight and said "He did an undesirable deed and is suffering its fruits. Ashamed to see anyone, he is hiding in lotus steam in Mount Meru." He took everyone and went to Mount Meru, saying: "Let all go and see him". All went to the lake where Indra was hiding and requested him to come out. With his loathsome
body, Indra came out. Lowering his head in shame, he caught the lotus feet of Brihaspati and confessed :

"I tried to disturb the penance of the great sage, Gowthama, as I wanted to help Adityas. I am now suffering the result," Brihaspati smiled and observed: "This is the fruit of your own act. You have to suffer". To the others, he said, "You all pray that Indra should recover his original
body." The demigods prayed accordingly. Indra regained his original body with more vigour. The Apsara ladies then said to one another pointing to Indra. "We can all enjoy with him at a time." Indra was quite happy. He returned to Amaravathi to the accompaniment of music. He indulged in sex day and night with Apsaras.

Yet he was not satisfied. Lust increases as fire in a sacrifice! After some time Indra became weak physically. He prayed that he should recover his normal body. He obtained the permission of Brihaspati and was left alone for Vishvaksena lake. He dug a well to get water from Patala for his bath and for worshipping God. He lived on a milk diet and controlled his senses and organs. He undertook severe penance and meditated on Gayatri, the mother of Vedas, for one thousand years. At last, Lord Sri Hari manifested himself as Varaha, accompanied by Dharani, before Indra and asked him to spell out his desire. Indra prostrated himself before the Lord and said, "Lord, if you are so pleased with me, grant me one boon. Let me have my normal male body." Lord Varaha granted the boon and retreated. All the thousand extra organs of Indra dropped down from his body. From then sprang up a thousand brahmins versed in Vedas. "Listen to us, Indra," they said. "We were brahmins doing penance, desiring to enjoy Sachi and Apsara, ladies. Consequently, we became male sex organs in your body on account of the tapas of Gowtama. We enjoyed all that we wanted.

(Actually, a thousand brahmins, who desired to enjoy Sachi and Apsaras, became female orang on the body of Indra. And when Indra was enjoying with Sachi and Apsara ladies with great vigor, each and every, Brahmin, who was in the form of a female organ on the body of Indra, takes the form of the male organ of Indra and enjoyed the Sachi and other Apsaras of heavenly planets. That's why Indra enjoyed the sex life with Sachi and Apsaras with great vigor, which is actually done by these Brahmins.) We are ready to bless you with a boon. ask anyone" they said.

"If you are so pleased," said Indra. "Let a thousand wounds on my body caused by the dropping of the several organs be a thousand eyes". The boon was granted. The brahmins departed. Ever since Indra had one thousand eyes on his body. He, however, became handsome and returned to Amaravathi his capital while trumpets blew and music flew from divine instruments. To commemorate the episode, the teertha on Vrishadri was named Vajra teertha.

From this incident, we can understand that Lord Venkateshwara is "Vajridruk-vishaya - One who is being worshipped by Lord Indra."

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Holy Name 11: Suvarchala suthanyastha senapathyabhara

Mantra: Om Suvarchala suthanyastha senapathyabharaya Namah

Meaning – One who acknowledged the son of Suvarchala (the Vishvaksena) as the commander

Pastime – In the Krita Yuga, there was an apsara lady named Kuntala. Indra instructed her to go to the hermitage of sage Durvasa, the sage with an irritable temperament, and disturb his penance. Kuntala went as directed. By her overtures at his Ashram, Durvasa was annoyed. "You will become a huntress" he cursed her. Kuntala was afraid. She prostrated before the sage and begged his pardon. "My word shall never fail." said the sage. "I shall, however, reveal to you a way out. After you beget a son you will be back in Swarga," he added. "By your grace let me have a brave son, with longevity. Let him also become a sage" prayed Kuntala. Durvasa said "Be it so". Kunlala was born as Suvarchala daughter of Veerabahu, a hunter, and was given in marriage to Bhadra. Once Varuna, the rain god saw Suvarchala near the River Narmada. Attracted by her beauty, he fell in love with her and said" "I am pleased with you. Do you want any boon? Ask it." Suvarchala replied, "If you really love me, bless me with a good son". Varuna agreed. In course of time, Suvarchala gave birth to a charming boy with louts eyes, a moonlike face, and weapons in his hands. The boy was named Vishwaksena. When the boy was ten years old, Suvarchala died. The orphan was left to the care of sage Kasyapa who taught him Vedas and Sastras. Vishwaksena, later on, Went to Vrishabhachala and did penance for twelve years. He obtained the blessings of Lord Vishnu and was appointed as the commander-in-chief (Senathipathi) of his forces (Lord's army). He reached

Narayanagiri, accompanied by some Gandharvas, and became the leader of all-powerful beings, and resided on the southwest part of the mountain peak. In valor, he was equal to Lord Vishnu.

From this incident, we can understand that Lord Venkateshwara is “Suvarchala suthanyastha senapathyabhara – One who acknowledged the son of Suvarchala (the Vishvaksena) as the commander.”

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Holy Name 12: Rama

Mantra: Om Ramaya Namah

Meaning – One who is Supreme enjoyer or One who is Lord Rama himself

Pastime – Once a great rsi called Kushadvaja had a daughter named Vedavati, who was said to be an incarnation of the goddess Lakshmi. Kushadvaja was petitioned by various celestials and demons for his daughter's hand, but she had set her mind on getting Vishnu as her husband.

One day a demon named Shambhu asked for Vedavati's hand in marriage, but he was refused. Becoming furious, he attacked and killed Kushadvaja. When Vedavati saw this she looked in anger at the demon and he was immediately burnt to ashes. She then went to the forest and began to meditate by chanting Pranava (Om) in order to propitiate Vishnu and get Him as her husband.

Meanwhile, Demon Ravana during his travel in the sky sat idly aboard the chariot, gazing around at the magnificent scenery below, he suddenly noticed a lady sitting in meditation. This was most unusual. Women were rarely seen in those mountains. Sometimes the rsis would have their wives with them, but this woman seemed to be entirely alone. Ravana slowed the chariot and moved down to look more closely. Perhaps there were more ascetics nearby. The Rakshasas could use a little entertainment. And, if this woman was as beautiful as she seemed at first glance, so could he.

Ordering the Rakshasas to wait in the sky, Ravana himself rose up from the chariot and descended to the ground. He saw the young ascetic girl sitting on a flat piece of soft grassland surrounded by wild flowers. She glowed with golden beauty. Her limbs were exquisitely formed and her full breasts were covered by a black deerskin. Ravana could see the contours of her tapering thighs through the thin cloth covering her crossed legs. Dark locks of thickly matted hair hung down to her waist, framing her white-complexioned face. Her red lips moved slightly as she intoned the sacred syllable, Om. Her smooth golden arms were bared in front of her as she sat with folded palms, her long curling lashes covering half-closed eyes.

Ravana's mind was overpowered by lust. Who was this youthful lady? What was she doing here in such a lonely place? Did she have a protector? Never mind. He would soon deal with that. The forest was no place for such a maiden. She would make an excellent addition to his other consorts.

Through his mystic power, Ravana assumed a human form and approached the girl. He spoke loudly, disturbing her reverie. "O most beautiful maiden, who are you? Why are you practicing asceticism in this lonely region? To whom do you belong? What fortunate man has you for his wife?"

The demon was unable to resist the charms of women. As he gazed upon the alluring form of the girl he was possessed by increasing desire. He laughed and waited for her to reply.

The girl fully opened her black eyes and looked at Ravana. Seeing him as a guest in her hermitage she spoke respectfully, telling him her name. She was Vedavati, the daughter of a powerful sage, who was himself a son of the gods' preceptor, Brhaspati. Looking down in shyness she said, "I was born as an incarnation of the holy Vedas. My father was sought by numerous gods and other celestial beings who wished to have my hand in marriage. However, none but Visnu, the Lord of all the worlds, can be my spouse. Thus I am seated here, absorbed in thought of the Lord and awaiting His favor."

Vedavati had meditated for thousands of years. Her body, like that of the gods, neither aged nor required any sustenance. She could understand by her own inner vision who Ravana was and what was his intention. In gentle tones, she said that only Vishnu could be her husband. That inconceivable Lord was all powerful and all seeing and she had chosen Him alone. She could not belong to anyone else. Ravana should continue on his way as before.

Ravana laughed again. He was not going to leave behind this jewel of a woman. Hearing the name of Vishnu, his sworn enemy, only made him all the more determined. The demon's voice boomed like thunder. "Your resolution to practice austerity befits only old women, O lady of shapely limbs. Why do you waste your fleeting youth in this way? I am Ravana, lord of the Rakshasas, the very mighty race of demons. Become my wife and live with me in my capital, Lanka, the golden city I forcibly seized from the gods. Who is this Vishnu anyway?"

Ravana spoke derisively of Vishnu, whom he knew to be the Lord of all the gods. The arrogant demon cared nothing for any universal authority. He had been granted boons by Brahma, the creator of the universe, who had so blessed the Raksasa that he could not be killed by practically any created being, neither god nor demon. Ravana could assume forms at will. Vedavati's mention of Vishnu did not bother him in the least. He stood smiling before the maiden, his eyes full of lust.

Hearing Ravana derides Vishnu, Vedavati flared up with anger and rebuked the demon. She told him to leave immediately for his own good, lest he incites the powerful anger of that Supreme Deity.

Ravana smiled. This high-spirited woman would make a perfect consort for him. He stepped forward and grabbed hold of her long locks. Vedavati at once uttered a powerful Sanskrit mantra that momentarily checked the demon's advance. She lifted a hand and by her mystic power cut through her hair. The Raksasa fell back in surprise as she spoke furiously.

"O evil one, I shall now quit this body defiled by your touch! As I have been insulted by you I shall take birth again only for your destruction. Appearing from the earth, I shall become the pious daughter of a virtuous man. You and your entire race will be destroyed as a result of that birth."

Vedavati closed her eyes and meditated on Vishnu, seeing Him within her heart. Before Ravana's eyes, she invoked fire from within herself (she took refuge with Agnideva). Her body was immediately consumed by flames and in a few moments, Ravana stood looking at her ashes. Baffled by her words, the disappointed demon rose again to his chariot.

After she immolated her body, it is said that Ravana took her ashes with him back to Lanka. He kept them in a gold box in his palace. However, soon after this, he saw many inauspicious omens in Lanka. The Rsi Narada, on a visit to Lanka, informed Ravana that the cause of the ill omens was the presence of Vedavati's ashes. The demon then had them thrown into the ocean.

The box containing the ashes was carried by the ocean and deposited on the seashore near Mithila. It went into the earth and it was at that place that Janaka performed a sacrifice for getting a child. A part of his sacrifice was the furrowing of the earth and he thus found the box. Lakshmi had entered the ashes, and when Janaka unearthed the box he found a golden child inside. This child was named Sita. Actually, Sita is Lakshmi Devi herself, but amsha of Vedavati was in Sita. Lord Rama (Vishnu) married Sita and further as per her words as Vedavati, Lord Rama destroyed the entire army of Ravana and at last Ravana, for Sita, who was abducted by Ravana.

When Sita was about to get abducted, actual Sita was sheltered by Agnideva and she was replaced by Vedavati, who was the Maya Sita, whom Ravana abducted and kept in the Ashoka forest of Lanka and after destroying Ravana, Lord Rama understanding all these aspects, asked Sita to enter the fire, during then Agnideva took Maya Sita and brought out real Sita to Lord Rama and also Agnideva brought out Vedavati also out of the fire and requested Lord Rama to marry Vedavati also because she meditated on him by chanting Pranava (Om) to get married to him (Lord Vishnu). But, Lord Rama had pledged to have only one wife, so He promised Agnideva that He will marry Vedavati in Kaliyuga. Later, Vedavati took birth as Princess Padmavati and Vishnu appeared as Lord

Venkateshwara and accepted and married her by enacting beautiful pastimes and giving great happiness to Padmavati without giving a tinge of sorrow to her.

From this incident, we can understand that Lord Venkateshwara is “Rama - One who is Supreme enjoyer or One who is Lord Rama himself.”

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Holy Name 13: Padmanabha

Mantra: Om Padmanabhaya Namah

Meaning – One who has a lotus on his navel (from which Lord Brahma has appeared)

Pastime – The first purusa is the Karanodakasayi Vishnu. From His skin holes, innumerable universes have sprung up. In each and every universe, the Purusha enters as the Garbhodakasayi Vishnu. He is lying within half of the universe which is full with the water of His body. And from the navel of Garbhodakasayi Vishnu has sprung the stem of the lotus flower, the birthplace of Brahma, who is the father of all living beings and the master of all the demigod engineers engaged in the perfect design and working of the universal order. Within the stem of the lotus, there are fourteen divisions of planetary systems, and the earthly planets are situated in the middle. Upwards there are other, better planetary systems, and the topmost system is called Brahmaloka or Satyaloka. Downwards from the earthly planetary system, there are seven lower planetary systems inhabited by the asuras and similar other materialistic living beings.

From Garbhodakasayi Vishnu there is an expansion of the Ksirodakasayi Vishnu, who is the collective Paramatma of all living beings. He is called Hari, and from Him, all incarnations within the universe are expanded.

After the marriage between Lord Srinivasa and Goddess Padmavati was confirmed. Srinivasa thought of Garuda and Sesha. In an instant, both were before him. “You, king of birds, go to Satyaloka where my son (Brahma, who appeared from Lord’s navel) is there,” the lord instructed Garuda. “You, king of serpents, proceed to my grandson, Siva,” the Lord ordered Sesha. A letter written by him addressed to Brahma was handed over to Garuda. The king of birds flew quickly to Satyaloka and delivered the letter to Brahma.

“It is long since you met, Garuda, where is my father?" Brahma enquired Garuda. “Your father, Vasudeva is on Venkatachala. I have now come here in connection with his marriage. Here is his letter to you.” So saying. Garuda handed over the letter to Brahma. The letter commenced with the Lord's blessings and extended an invitation to Brahma to attend the Lord's marriage with the daughter of Akasaraja.“ “Immediately on seeing this invitation start with your children, companions. the eight Dik-palalkas. Gandharvas, Uragas, and their families. You can witness the wedding and return," the letter concluded. Brahma was

immersed in joy. He gave suitable directions to all the concerned to get ready for the journey. Kettle drums were sounded. Bugles were blown. When asked by anyone, “Sir, where are we going?” Brahma replied: “On to Seshachala, south of Jambu Dwipa in Bharathavarsha”. He extended a personal invitation to all very important persons and chiefs of staff saying: “My father Srinivasa is going to wed in Kaliyuga for the good of everyone. All of you are cordially invited to attend the wedding.” In this way, Lord Brahma, who is the son of Lord Srinivasa (Vishnu), arrived at Lord’s marriage along with an entire clan of demigods or families.

From this incident, especially with the words of Lord Srinivasa (Venkateshwara) calling Brahma, as his son, we can understand that Lord Venkateshwara is “Padmanabha – One who has a lotus on his navel (from which Lord Brahma has appeared),” or he is that personality, who begot Brahma in the lotus flower, which sprouted from his navel.

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Holy Name 14: Sadaavayu-sthutha

Mantra: Om Sadaavayu sthuthaaya Namah

Meaning – One who is constantly praised by the wind god (Vayu)

Pastime – Once upon a time Vayu did very severe penance standing in the midst of fire and sitting on the ground during the rain on Vrishabhachala. During the winter, he exposed his body to severe cold. Thus he carried on penance for one thousand years. Then, Supreme Lord Janardana riding on an eagle and accompanied by goddesses Sridevi and Bhoodevi appeared before Vayu. All his celestial weapons also followed him. Vayu got up astonished and danced like a madman. He prostrated himself before Sri Hari again and again and sang the Lord’s praise thus,

“Profound adorations to you, Lord of Lords, Purushottama, the primeval being, Sreedhara, Anantha, Govinda, Vishnu. You are the only one being in the beginning. Maya was with you. The whole universe was a big sheet of water then. In it, you rested on the serpent, Sesha. From your navel was born Brahma, the most learned. Resorting to the Rajoguna, the second of the constituent qualities of all material substances you created the Universe. Resorting to the Satvaguna, the first of the constituents, you protect the Universe - Using the third of the qualities, namely, the Tamoguna, you take back everything created. From you were born the nine Prajapathis. From them were born the Demigods, human beings, and the Rakshasas. When Brahma was in peril, you killed the demons Madhu and Kaitabha.”

“You killed the demon, Somaka, assuming the shape of a fish, and recovered the Vedas from him and delivered them to Brahma. When the earth was without the support you became a tortoise and rescued it from Pathala. You became a great boar to destroy the wicked demon Hiranyaksha. In order to save your votary,

Prahlada, you became Narasimha (man-lion), and tearing the pillar open, manifested and killed the Demon Hiranyakasipu. As requested by Indra, you assumed the role of a brahmin bachelor boy, Vamana, and begged three feet of land from Bali, and with those three feet, you occupied all the worlds and gave them to Indra. In order to kill the Rakshasas, who were kings, you became Parasurama, the great, made short work of all Kshatriyas and donated the whole earth to Kasyapa and enabled him to perform Yajna (Sacrifice). You offered libations to your forefathers with the blood of the Kshatriyas you killed. You then went to the western sea, constructed a building in it, and performed penance. In Tretayuga you became Rama, son of Dasaratha, went into exile to the forest with your wife and brother, and later on killed Ravana, the demon, and erased his family. You were Balabhadra, you were Krishna, Vasudeva, the primeval Being. You will be Kalki at the end of Kaliyuga."

"You are Vishnu among Adityas and the Sun among the Lights. You are Pavaka among Vasus and Sambhu among Rudras. You are Budha among the Planets and Indra among all Demigods, Kapila among Siddhas, Narada among all Devarshis. You are Japa Yajna among all Yajnas, Tapas among the Tapaswis, Kubera among Yakshas, and Yama among those who control their senses. You are the crocodile among the fish and Varuna among the aquatic animals. You are Ganga among the rivers, Sagara among the lakes, life-giving breath Pranavayu among all winds, Chaturmukha among all Brahmas (Creators), and householder among Ashramites. You are the moon among the stars, mind among senses, lion among animals, elephant among the four-legged animals, brahmin among the two-legged, Garuda among the birds, Vasuki among serpents, and Kalakuta, the deadliest poison among poisons."

"You are Anantha among Nagas, Meru among mountains, Himavan among hills, Sama among Vedas, Gayatri among Chandasas, OM among mantras, celestial cow of plenty among animals, Agnihotra among those who partake of the offerings in Yagnas, and the holy fig tree among trees. You are Shanda among commanders-in-chief, forbearance among the brave, sprout among the seeds, Vasishtha among Brahmarishis, Pavana among the moving, the life-bearing among the living creatures, Bhrigu among the sages, Vyasa among those well-versed in Vedas, Valmiki among poets, and ruler among the people."

"Whatever is powerful or strong— you are that. Oh, thousand-headed lord, obeisance to you. Oh, thousand-handed and thousand-legged, reverence to you. All your weapons shine all over the universe, your faces are fierce. Your muscles create terror and shine like the rising sun. Your lotus and brilliant feet are numerous. They are worshipped by all. They occupy the earth. The sky is your head. Your arms extend to all sides of the universe. Oh Lord, Mahavishnu, I salute you. The Vedas are your breath. The Sun and the moon are your eyes. The particles of your luster are the stars. I bow to you, Lord."

"You are the embodiment of time, its minute part, the day, night, and the four yugas, Oh! Anantha, I prostrate before you. You are time, its embodiment, its

soul, its cause, and its knower. You cannot be known. Oh, the personification of the universe, profound adoration to you. Your forms have no beginning; Oh Madhusudana, salutations to you. Oh, Brahman, you are the soul of life and witness for all deeds. You are eternal, all-pervading, steady, immovable, obeisance to you. You are a nourisher of bodies, the soul of the body, the mover of the bodies, smaller than the smallest, greater than the greatest, bigger than the biggest. Oh, the embodiment of the Universe, Salutations to you."

Concluding his prayer, Vayu sought the refuge of the Lord. Pleased with the prayers offered by Vayu, the Lord said, "May you prosper, Vayu, ask anything you desire."

Vayu replied, "Lord, I do not want any boon. I desire to be in your proximity forever." The Lord said, "Whoever recites the prayer sung by you now shall have plenty to eat and shall attain salvation by my grace. Whoever chants it with devotion and attention, shall attain my vicinity within six months. You worship me daily till the end of this Kalpa. Then you will reach my proximity. " Vayu returned to Devaloka. The Lord remained on Vrishachala with Goddesses Sree and Bhoo. The hill was having natural beauty. The Lord remained there for sixteen years. Kumara, son of Lord Siva, saw him on an auspicious day in the month of Chaitra. Angels, Gandharvas and Kinneras offered worship to the Lord thrice daily while Apsaras danced before him to the accompaniment of melodious, musical instruments. The Lord spent a happy time north of a cave on the hill. The waterfalls named Kumaradhara were nearby. Shanmukha did penance near there. Later on, he proposed to stay there forever, worshipping Lord Sri Venkateswara. He had no intention of returning to his own realm.

From this incident, we can understand that Lord Venkateshwara is "Sadaavayu-sthutha – One who is constantly praised by the wind god (Vayu)."

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Holy Name 15: Thyaktha Vaikuntaloka

Mantra: Om Thyaktha Vaikuntalokaya Namah

Meaning – One who left the spiritual world (Vaikunta) to be with us

Pastime – Once Ananthalvan was deeply engrossed in preparing a garland for the Lord. The Lord wanted to test him and his dedication. A priest came from the sanctum Sanctorum to the; Yamunatturaivar Mantapam where Ananthalvan was busy with the holy task. The priest conveyed to him the Lord's direction that Ananthalvan should immediately come to the sanctum sanctorum. Ananthalvan replied, The time is very precious to me and the flowers have to be made into a garland even when the buds are blossoming. Any delay will result in the flowers withering away and the service to the Lord will be impaired". The Archaka carried Ananthalvan's refusal to the Lord. Shortly thereafter, Ananthalvan left the Yamunatturaivar Mandapa with a beautiful garland of flowers and reached the sanctum sanctorum. The Lord feigned anger at Ananthalvan's refusal to respond to his command and the curtain was lowered between Ananthalvan and the Lord.

Defying the curtain, Ananthalvan went into the Garbhagriha and wondered what angered the Lord. The Lord told him," My command can never by disobeyed, even by Lord Brahma and Lord Shiva. Today you flouted my command. What will you do if I banish you from the Hills? Not for me your garlands anymore, Ananthalvan replied, "My Lord, I am here to render service to you, not at your beckoning. I have my Acharya Sri Ramanuja, who is the Lord of the Vaishnavas. He has ordered me to serve you flowers and holy water. I prefer to obey the command of my Acharya to that of you.

mayavi paramanadam tyaktva vaikunthamuttamam
svami puskarinitire ramaya saha modate

Meaning: The Lord with all wonderful auspicious qualities and pastimes, left Vaikunta and came to rejoice with His consort Alarmelmanga on the bank of the Swami Pushkarini

This shows that you descended on the Hills from Vaikunta. You are not a native of the Hill. You came a little earlier and I came a little later. Maybe you are the Lord of Vaikunta and the Lord of the seven Hills. But then my Acharya Sri Ramanuja holds in his palm by your Grace, both this world and the world beyond. It is as per his order that I have come here to do the flower service for you. When, both you and I have come to the Hills within a gap of time just because you came a little earlier, can you drive me out of the Hills? I am carrying out the order of my Acharya. It is for you to decide whether you will have the garland of a flower brought by me for your service I am leaving the garland here itself. 'To me, Madhurakavi is an example. As you know, Madhurakavi knew of no other God than his Acharya Nammalwar. I recite his Kanninum Sirutambu I am his Dasa" so saying, Ananthalvan left the garland at the Garbhagriha and was about to depart from the shrine. Lord Srinivasa was moved, holding Ananthalvan by the hand and adorning Himself with the garland. Pacified him and explained that. He was only testing his Acharya Bhakti and his dedication to service. He granted him the Purusartha which even Brahma and Rudhra could not attain. Prostrating before the Lord and thinking himself to be the head of the blessed persons. Ananthalvan told him that nothing could please him more than the dedicated service at His feet and prayed that the service should continue forever. Having been captivated by his vairagya, The Lord assured him that for one like Ananthalvan who had surrendered before Sri Ramanuja, the Moksha Loka was always at hand. His disciples and his descendants and even those remotely connected to Ananthalvan would be covered by His Grace, added the Lord. After this episode, Ananthalvan's followers among the Vaishnavite clan increased. Those who had gone to the other Acharya wanted to have Ananthalvan's blessings. Ananthalvan realized that the Lord had blessed him and his descendants and followers only because of his Acharya Bhakti which itself was an emulation of the Acharya that his descendants and followers should henceforth be known as Madhurakavidasa.

From this incident, especially from the words of Ananthalvan, we can understand that Lord Venkateshwara is "Thyaktha Vaikuntaloka – One who left the spiritual world (Vaikunta) to be with us."

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Holy Name 16: Girikunja Vihari

Mantra: Om Girikunja Viharine Namah

Meaning – One who roams and lives in the groves of Venkatachala mountains

Pastime – Venkamamba was born into a family of Vangipuram (Vengipuram) sect of Brahmin in 1730 in the Tarigonda village of Andhra Pradesh state. They don't have children, they visited Tirumala and prayed to Lord Venkateswara for a child Lord Fulfilled their desire by giving a girl child in the form of Vengamamba and they named her "Venkamma". From childhood, Venkamma was a devotee of Lord Venkateswara. Since childhood, she was an ardent devotee of Lord Venkateswara and her devotion made the villagers believe that she was insane. She married at a very early age (a common practice in those times), lost her husband Venkatachalapathi, and became a child-widow. However, she refused to accept anyone but the Lord as her husband and continued to dress like a married and was reluctant to accept the widow's attire. She studied yoga sciences under Acharya Subrahmnayudu and became a yogini. As a result, she faced resentment from the local priest in Tarigonda and shifted to Tirumala. She was welcomed by the priest and descendants of Annamayya, all who had heard of her devotion before her move. She wrote various literature for the pleasure of Lord Venkateswara and finally, she obtained liberation at the Lotus feet of Lord Venkateswara.

After a long stay in Thirumala, Vengamamba was very eager to reach the Supreme abode of Lord Vishnu and serve him eternally and she wanted to give up her physical body. She turned to Bhagavat Geetha. She learned all about Bhakti Yoga, Moksha Sanyasi Yoga, Karma Phala Tyaga, and so on. She sang aloud Bhajans and Keertanas.

One day, when Lord Srinivasa came down, she requested, 'Oh Lord, I cannot continue for long. You liberate my soul.' Lord said that there was still time. 'You pray to me here itself for some more time.' 'If that is the case, at least hide me from the human beings around.'

Was that a difficult task for the Lord? He held her hand and took her to a beautiful forest twelve miles away. A cave was formed then and there with a roaring sound. There was a tunnel from there. He said, 'You live in this cave. You come to me through this tunnel and pray to me. Nobody can see you.' She was thrilled, 'Can't anybody see me?'

'Only my devotees can see you. They will be blessed by your Darshan. Whoever listens to your story or whoever praises your faith, become very close to me like you.'

Vengamamba was leading a peaceful life there, far from the madding crowd. She sang to her heart's content. She went through her writings. She recited her Krishna Manjari again and again. Further, she was engaged in the service of her

dear Lord Venkateshwara. Supreme Lord also enacted various pastimes with her during her stay in the cave.

There, back in her house the next morning, the neighbors were surprised to see Vengamamba missing. The doors were wide open, but no trace of her. Some cried for her. ‘Devudamma left us to our fate’ they felt. Some said she was liberated. They did Pradakshinas to her garden. Many of them missed her. They continued to come to her house even in her absence and prayed in her garden. Many days passed by, but she was not to be seen. They took it for granted, but she got liberation, because of her devotion to Lord Srinivasa.

On the other hand, she was praying to Lord every night. She entered the temple after the priests left, removed the garlands, and offered the garlands brought by her. Early the next morning she left.

When the Brahmins opened the temple the garlands were different. Those flowers were different. They belonged to the forest. Who brought them every night? Only Vengamamba had such a right royal entry to the temple. So could it be her work? But how was it possible? Was she not liberated? It looked like a crossword puzzle.

They had a strong feeling it could be the miraculous work of Vengamamba but a strong reasoning power pointed out to them that Vengamamba was physically no more! Whose work could it be then? They wanted to get it solved through the spying of Mahantu.

Mahantu hid in a secret place at night before the temple gates were closed. Could he justify his action of spying on the Lord? But how else could he unravel the mystery? He convinced Himself of his crime thus and waited eagerly.

He waited for a long! Sometime after midnight, he could suddenly feel a fragrant smell. It was followed by a glowing light. He felt his nerves and senses tickled. He stared in that direction.

A wonderful personality, Lord knows from where she landed, appeared before Him with Tulsi Mala in one hand and a garland of wildflowers on another hand. She embraced Lord! it was Vengamamba undoubtedly. He thought he cried out her name, but his voice did not cooperate. There was such a glow on her face that he couldn’t even look into her eyes. She was hugging the deity. She was kissing the Lord. She was calling Him ‘Oh my beloved, Oh my Lord! She removed the garlands did various Sevas for Him applied Sandalwood paste, sprinkled scented water, and applied tilaka. She danced in ecstasy before Him. She sang songs from her Krishnamanjari. She fell unconscious. Mahantu was about to let out a cry but controlled himself. Again he saw a glow of light and the next minute Vengamamba disappeared. Mahantu closed his eyes, unable to bear the glow.

The next morning the priests opened the doors to see the Mahantu in a dazed state. He couldn't believe his own eyes. Did he see Vengamamba? But had she not attained liberation? He started uttering meaningless words.

The priests were shocked. What happened to Mahantu? Was Vengamamba alive? The crowd gathered around him in no time and showered several questions on him. Finally, when he explained, they exclaimed what a blessed soul he was! They fell to his feet and they began to search for Vengamamba in the surroundings of Tirumala. They continued to visit her garden. But, nobody was able to trace the cave of Vengamamba, she lived peacefully in the cave, which was provided by Supreme Lord Venkateshwara, and continued her services to him.

From this incident, we can understand that Lord Venkateshwara is "Girikunja Vihari – One who roams and lives in the groves of Venkatachala mountains," not only this cave or groves, on the Venkatachala hills, there are several caves, where Lord Venkateshwara enacted his pastimes with his dear devotees and sages.

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Holy Name 17: Hari Chandana Gothrendra swami

Mantra: Om Hari Chandana Gothrendra Swamine Namah

Meaning – One who is the lord of the hills full of Hari Chandana trees

Pastime – There was a King named Subakandan, who use to rule the small kingdom in the southern state. When King Subakandan reined his fertile wealthy state. The people of his state had good regard for his sovereignty. But King Subakandan was not happy. He had deep cancer like a wound on his neck. He suffered severe unbearable pain. No native doctor of his village could cure it. Over time the wound spread out, worms were produced and unbearable pain persisted. What cannot be cured by doctors is easily cured by our deep prayer toward the Lord. King Subakandan had good faith and devotion to the Lord of the seven hills, Sri Venkatachalapathi. He started to Thirupathi to pay homage to the abiding Lord Srinivasa. He stayed there for a long time doing prayers, penances, and worship with full dedication. He prayed to Him sincerely with songs and slokas to get rid of the pain and serve him better.

The Lord Srinivasa came in his dream and asked him to erect a chariot made from the good variety of Sandal Wood (Hari Chandana) available in the forest of Venkatachala. After the erection of the chariot, two sticks would remain. The Lord Srinivasa told the king that He would prevail in those sticks. The Lord also asked the king to carry these sticks to the southern parts of India and to a village called Krishna Thadagam or Karungulam and approach a small hill there and found a suitable place to fix it. These actions would bring a permanent cure to his disease. The king acted accordingly and built a great chariot for Lordship with

the Sandal Wood (Hari Chandana) from the Venkatchala hills, further he consecrated those two remaining sandal sticks in between the holy tamarind tree called Urangapuli and the existing Sri Srinivasa temple. From this time two Lords, Venkatachalapathi and Srinivasa with Sridevi and Bhoodevi are worshipped by the people in the temple of Karungulam, Tamil Nadu. The King also got rid of his disease and he started to engage in the service of Lord Srinivasa in various ways.

From this incident, we can understand that Lord Venkateshwara (Srinivasa) is "Hari Chandana Gothrendra swami – One who is the lord of the hills full of Hari Chandana (Sandal wood) trees, this Sandal wood forest is very dear to Lord Srinivasa. His personal presence is there in that trees.

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Holy Name 18: Sankharajanya-nethrabjhavishaya

Mantra: Om Sankha rajanya nethrabjha vishayaya Namah

Meaning – One who was visible to the lotus-like eyes of Shankaraja

Pastime – Long ago there was a king, named Sruta, of the Hyhaya dynasty. He was an ideal king and treated his subjects as his children, Sankha, his son, was well-versed in all Shastras. He was a votary of Lord Vishnu whom alone he worshipped. Like Prahlada, he was a great devotee. After his father's death, Sankha becomes the king. He continued to remember Lord Govinda, sing his glory, and listen to his stories. In order to propitiate Lord Sri Hari, he offered worship to Brahmins. In spite of all that he could not have a darshan of Supreme Lord Hari. He was sorry for it. The Lord, however, observed the grief of the king. One day he announced through a divine voice thus, "Oh king, you will see me on Narayanachala. Go there and do severe penance after bathing in the holy Pushkarini. After one thousand years, sage Agastya, accompanied by his disciples will come to the hill. He will be moving about in search of me to have my darshan. Then you will see me and the sage. Have not despaired. I shall fulfill your desire. Proceed at once to Narayanadri." Sankha entreated the Lord, "so long as the Sun, moon, and earth remain, let me serve you, my Lord".

Very much pleased by Supreme Lord's special mercy, King Sankha handed over his kingdom to his able son and retired to Narayanagiri. Vasishtha, whom he approached previously, advised him to meet Agastya on Seshadri. One thousand years passed by. Valakhilya and many Siddhas arrived at the holy hill. They bathed in the Pushkarini and offered worship to Lord Srinivasa. Gandharvas and Apsaras did their job of singing and dancing. One day Agastya and some other sages also arrived on Venkatachala. All had holy dips in the several teerthas and worshiped the Supreme Being at many sacred spots. However, Agastya was not able to have the vision of the Supreme. He was so sorry and roamed about for one hundred years. After some time Brihaspati and Sukra also came to Sankha, who was engaged in penance. Agastya saw Sankha. Both exchanged greetings

and sang the glory of Govinda. Two days and nights elapsed. On the third night, Agastya and Sankha had dreams. Lord Narayana, the Supreme, appeared before them, in the dreams. The king and Agastya woke up and bathed in the Pushkarini. A bird led them to the spot where they worshipped Lord Janardana (Vishnu). Both chanted the eight-syllable mantras addressed to Narayana. Then a wonderful light appeared in front of them. It was as if billions of sons, moons, and fires, all in one, sprang up. Everyone wondered. All beheld Lord Sri Hari, with his kousthubha jewel and his consort on his chest. They prostrated themselves before the Supreme Being. Hearing the dreadful sound of Lord Sri Hari's conch, all celestial beings and sages rushed to this scene on their vehicles. Garuda and Vishvaksena also arrived in haste. There was a heavy downpour of flowers from heaven. Divine damsels danced. All prostrated before the Lord. Brahma and demigods praised the Lord and expressed their inability to withstand the divine splendor and light any longer. Lord Sri Hari was pleased with their prayers. He immediately appeared in his transcendental form on his celestial vehicle, Garuda. All demigods were pleased with the intensity of Agastyas' penance. Lord Sri Hari then asked the sage to spell out his desire. Sage Agastya felt that his life had been a success. ''Madhava", he said, "I had already achieved all my desires by your grace. I am lucky in the three worlds. All my desires were fulfilled already by you. Even then on account of my fickle-mindedness, I venture to put forth before you my ambition. Lord, bless me that I might have devotion to your lotus feet, forever. Along with me some others also have come to bathe in Suvarnamukhi and get purified. Let all those, who have holy dips in the sacred rivers, and who worship you (Lord Venkateshwara), be blessed".

Lord Vishnu granted the request of Sage Agastya and said, "This river Suvarnamukhi will be like the sacred Ganga. Hereafter, Agastya, I shall dwell as desired by you, on this hill which is equal to Vaikunta. Those who are cleansed of their sins in this river and worship me here shall be prosperous in every way. When they die they reach heaven and stay there till the end of the Kalpa. They will have no rebirth. They will finally reach the ever-blissful feet of mine."

Lord Vishnu then expressed his satisfaction at the presence of Sankha, whom he asked to spell out his desire. Sankha desired nothing except the status of a devotee. He asked the Lord to accept his service permanently. ''Brahma and Yogis perceive me in my archa (deity) form. Construct a Vimana (tower) for me and install and worship my deity daily as per the instructions of Vedic scriptures. At the end of this life you will reach my Supreme abode, the spiritual world." said Lord Vishnu and disappeared. King Sankha followed Supreme Lord's direction and engaged in his devotional services and at last, reached the Lord's supreme realm.

From this incident, we can understand that Lord Venkateshwara is "Sankharajanya-nethrabjhavishaya - One who was visible to the lotus-like eyes of Shankaraja."

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Holy Name 19: Vasooparicharathrath

Mantra: Om Vasooparicharathrathre Namah

Meaning – One who saved a famous Vasu known as Uparichara (This Vasu was later born King Shanka)

Pastime – Once upon a time the Rishis, Indra, and other demigods had a doubt regarding some procedures in the performance of Yagna (Sacrifice). They wanted to have their doubt cleared by Uparichara Vasu, who was an authority on the subject. They were on their way to meet him. Vasu himself happened to see them meanwhile. He received them with due honors, gave them seats, and questioned them humbly about the purpose of their journey. “King, we are coming to meet you. A doubt has arisen. We want you to clear it. You are the only competent person on the subject. With what should a Yagna be performed, is it necessary to sacrifice an animal or is there a substitute for the sacrifice? Can any medicinal plant be used instead? You are on authority on the subject. Kindly enlighten us,” they said. With folded hands, Vasu asked them about their own theories. “There are two theories’ they said, “we belong to the group, which supports the view that grain can be offered in sacrifices. The demigods support the view that animal and bird sacrifice is necessary," they added. Vasu pondered over it for a while. “Difference of opinion has cropped up between Maharishis and Demigods. But then demigods deserve preference. Hence I support their view”, he thought. He gave out his verdict that a goat has to be sacrificed in Yagna and that no substitute would do. The rishis got wild on hearing Vasu’s opinion. “If what you say is not the ultimate Dharma you will go Rasatala, neither region. If what you say is the correct Supreme Dharma, then we will go there now itself,” they announced.

“The Supreme Lord is Narayana. He is the knower of all" so saying Vasu fell down straight to Rasatala. Yet he was contemplating on the Supreme Lord Vishnu with concentration. Meanwhile, Vayu, the wind god, carried him to Rasatala through a cave. Vasu continued to chant the twelve-syllable mantras (Holy names of Lord Vasudeva) and meditate on Vasudeva. Finally, he entered Rasatala. The demons, who were his previous enemies, saw him. They gathered in good numbers and gave him a fight. They used all their strength and made use of all weapons available to them. Meanwhile directed by Lord Vishnu, his discus rushed to save Vasu. The demons could not stand its onslaught. Several of them suffered humiliation. Others took to their heels. Vasu continued his supplications to Purushothama, who could know the fate of his devotee, Vasu, was suffering on account of his fear of the Brahmins’ curse.

Reclining on his serpent bed in the ocean of milk the Lord thought of Garuda. In a moment the vehicle arrived. “Look here, Garuda", said Lord Vishnu, “Vasu, my devotee is suffering in Rasatala due to the Brahmins’ curse on him. Even there he thinks of me. Go and save him” ordered the Lord. Garuda rushed with great speed. All serpents, natives of Rasatala, and Demons, who were hundreds in

number collapsed. Mountains trembled. Oceans became rough. Trees were uprooted. Birds left the sky. Garuda went and saw Vasu, the Chedi King, the king was at his meditation on the lotus feet of Lord Vishnu. He stood up with folded hands on seeing Garuda. He saluted the celestial Eagle. Garuda reciprocated and said, “Supreme Lord Vishnu has deputed me to bring you to Him. Please be seated on my back. I shall transport you.” For which, Vasu replied, “I shall come, but not on your back. Your back is the sacred seat of Govinda alone.” Garuda then hugged Vasu and carried him with his hands. By the velocity of the wind blown by the wings of Garuda the natives of Rasatala were frightened. The mighty serpents ran hither and thither, with fear. The Rakshasas fled thinking that Krishna was coming. Garuda took Vasu to his native land. Later on, Vasu visited the holy Venkatachala and paid obeisance to Lord Venkateshwara. He returned to his kingdom, ruled over it as an ideal Rajarishi, and enjoyed life by the grace of Lord Vishnu. After which, he again appeared as King Shanka and ruled the Hyhaya dynasty, on the order of Lord Vishnu, he retired from his position and started doing his penances on Venkatachala and had the darshan of Lord Venkateshwara and attained salvation and reached the abode of Lord Vishnu, the spiritual world.

From this incident, we can understand that Lord Venkateshwara is “Vasooparicharathrath – One who saved a famous Vasu known as Uparichara (This Vasu was later born King Shanka).”

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Holy Name 20: Krishna

Mantra: Om Krishnaya Namah

Meaning – One who is all attractive or One who is Krishna himself

Pastime – Vakula Devi is the foster mother of Lord Srinivasa. In Dvapara Yuga when Mother Yasoda, the foster mother of Lord Krishna, complains to him that she couldn't witness any of his marriages. It is natural for a mother to see her children married. Mother Devaki was involved in so many marriages of Krishna, 16,108. But Mother Yasoda never got any opportunity to do this. To this, Lord Krishna replies he would ensure she would get such an opportunity later in Kali Yuga.

In Kali Yuga, Lord Vishnu adorns the world as Lord Srinivasa and Mother Yasoda were appeared as Vakula Devi, the foster mother of Lord Srinivasa, to arrange his wedding with Goddess Padmavati, the daughter of King Akasha Raja. Thus, Vakula Devi fulfills her wish to witness the marriage of Lord Srinivasa.

Vakula Devi treated Lord Srinivasa just as a mom treats her child. She would go and collect nice fruit and veggies. She used to prepare delicious food for him several times a day. She’d go and get the herbal products and make the proper paste, and apply it to his head. She would offer him such lovely words. She

cherished him with such motherly love that Lord Srinivasa was therefore much satisfied, living on the Venkatadri Hill.

Since Vakula Devi, as a loving influence in the life of Lord Srinivasa best exemplifies the mother-son relationship, a Temple in her name was built on the Perurubanda hillock, around the scenic Perur village. It is located within 10 kilometers of Tirumala hills. As per the wishes of Mother Vakula Devi, this temple was constructed in such a way that the visage of Mother Vakula Devi faces the Seven Hills, where her son Lord Srinivasa resides. The love and affection between mother-son are so evident that daily Naivedyam or food offering is first offered to mother and only later, to Lord Srinivasa at Tirumala. The Priests ring the large bells at Vakula Devi Temple to indicate Naivedyam offered to the mother, and later the priests at Tirumala submit offerings to Lord Srinivasa.

From this incident, we can understand that Lord Venkateshwara is “Krishna - One who is all attractive or One who is Krishna himself.”

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Holy Name 21: Abdhikanyaa parishvakthavaksha

Mantra: Om Abdhi kanyaa parishvaktha vakshase Namah

Meaning – One whose chest is embraced by the daughter of the ocean (Goddess Lakshmidevi)

Pastime – Arundhati, wife of sage Vasishtha, once asked her husband “Lord, I want to do penance at the most Holy of all Vaishnava Kshetras to propitiate Lord Vishnu. Kindly let me know which is such a sacred place". Vasishtha then enlightened his wife thus, “Near the River Suvarnamukhi there is the holiest hill called Sri Venkatachala. Vishnu likes it most. So he came down to it from Vaikunta, By uttering its name all sins are effaced, By saluting it from a distance even, one is redeemed of his sins. There is a lake called Swami Sarovara (Swami Pushkarini) on the hill. To the west of it is located the shrine of Sri Varaha whose glory is beyond description. To the south of Varaha’s temple is the shrine of Lord Sri Venkateshwara, the bestower of boons to his devotees. The hill is known by several other names also e.g., Anjanadri, Seshadri, Vrishabhadri, Narayanadri, and Garudadri. One who recites these names every morning attains immense merit. In the Kali-yuga, the devotees of Sri Venkateshwara get their desires fulfilled. To the north of Swami Pushkarini lies the sacred Akasha Ganga. A dip in the Papavinasa teertha liquidates the sins of those who bathe in it. In the forest northeast of Papavinasa is situated the Tumburu teertha. The area is full of trees and inhabited by wild animals, Many celestial beings, and sages bathed in it and got relieved of their sins. My dear, go to Swami Pushkarini, have a holy bath in it following the prescribed procedure, and pay obeisance to Sri Varaha and Sri Venkateshwara. Bath in the Akasha Ganga, Papavinasa, and Tumburu tirthas get purified. Sit facing the east and carry on penance.”

Arundhati prostrated before her husband, obtained his permission, and left. She reached Kapilateertha, had a holy dip in it, and climbed Venkatachala. She bathed in Swami Pushkarini and paid reverence to Lord Bhoovaraha. She prayed to the Lord thus, “O Lord, be pleased to bless me. I am going to do penance at Tumbu teertha. Merciful Lord, be gracious enough to give darshan along with Lakshmi, who embraced to his chest.”

Arundhati then bathed in the waters of the tirthas as advised by her husband. Started penance by chanting the divine Mantra of Vishnu imparted to her by her husband. She spent twelve years in penance without food. Her maidservant named Anumati served her all the time. Gods, Gaudharvas, and sages were struck with wonder seeing the severe penance of Arundhanti. Supreme Lord Vishnu was very pleased with her penances, the Supreme Being manifested himself before Arundhati on the full moon day of the month of Phaluguna. The sages and their wives rushed to Arundhati. Seeing the Lord, Arundhati prostrated before him. “Get up, Arundhati, You are tired on account of your penance. Tell me your desire. I shall grant it,” said the Lord.

Arundhati invoked the Lord thus, “Adorations to you, God of Gods, Narayana, Ocean of compassion. Save me; I know none expect you, Lord. In your heart resides (on the chest) Lakshmi; the bestower of wealth. Siva wears on his head, the scared waters sprung from your lotus feet. Oh Lord of Venkata Saila, you are the Supreme Lord. If you are pleased with my penances please enlighten me about the glories of Venkatachala and its teerthas, further bless with causeless devotion to your lotus feet.” Venkateshwara then described the glory of the Venkatachala and its teertha. Further, blessed her with causeless devotion towards him and said, “Arundhati, you will be the best of all women devoted to their husbands. You will beget good sons”

In this case, when Arundhati prayed to Lord Venkateshwara before starting the penance to appear before her along with Lakshmi when Lord appeared, he appeared alone, but when Arundhati saw the Lord’s chest, which is embraced by Goddess Lakshmi, she understood that he is Lord Vishnu and she said the same in her prayers. Actually, one can recognize Supreme Lord Vishnu only by the presence of Goddess Lakshmi on his chest. Goddess Lakshmi’s presence gives that credibility to Lord and it is the understanding of the Lord’s devotees, that’s why when Sage Bhirgu kicked Vishnu on his chest, Goddess Lakshmi got offended and left the Vaikunta, bereft of Goddess Lakshmi on his chest, Supreme Lord Vishnu himself left the Vaikunta and came to Venkatachala and roamed like an ordinary mortal, but later when Goddess Lakshmi arrived to him and occupied her eternal position, which is the chest of Lord Vishnu. Supreme Lord Vishnu’s (Venkateshwara’s) glories and credibility were understood by everyone, that is well understood by these pastimes, that’s why Lord Venkateshwara is known as “Abdhikanyaa parishvakthavaksha – One whose chest is embraced by the daughter of the ocean (Goddess Lakshmidevi).”

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Holy Name 22: Venkata

Mantra: Om Venkataya Namah

Meaning – One who is the lord of Venkatachala mountains

Pastime – Narada during is extensive wanderings, once visited the hermitage of Sage Bhrigu. Bhrigu and his disciples received him with honors extending all courtesies. Sage Bhrigu then asked Narada Muni, “Oh Sage Narada, you move about in the whole universe. There is nothing unknown to you. Let me know the name of the kshetra which is the best on the Earth, where Lord Vishnu manifested himself with his consort, Lakshmi, and where ascetics get their penance rewarded easily.” For which, Narada answered, “Oh Bhrigu Rishi, the holiest kshetra on the earth was “Sree Venkatagiri” where Lord Madhava and his consort dwell. The holy place is famous by several other names also, viz., Anjanadri, Vrishadri, Seshadri, Garudadri, Teerthadri, Srinivasadri, Chintamaaigiri, Vrishabdri, Varahadri, Gnanadri, Kanakachala, Anandadri, Neeladri, Sumeru, Sikharachala, Vaikunthadri and Pushkaradri. Anyone who recites these names gets liberated from all bondages. In the entire universe, there is no place equal to Venkatadri. There is no God equal to Venkatachapati. On Venkatachala are located several teerthas worshipped by Demigods and Siddhas. The teerthas are water sources capable of redeeming all sins and conferring prosperity. Of all these, Swami Pushkarini is the most auspicious one. By its side added Narada dwells Lord Vishnu.”

Bhrigu then asked Narada “Leaving Vaikuntha what for Lord Narayana dwells on that hill?” Narada replied, “Once, I went to the Milky ocean to pay homage to Lord Narayana. In the great Svetadvipa Island in the garden of Kalpavrikshas, the celestial wish-yielding tree in a golden palace, beautifully decorated, I saw the chamber of Lord Vishnu shining with the luster of a thousand suns. In that chamber was the almighty Hrishikesa resting on his serpent bed. With a charming body looking like a dark blue cloud on a silver hill the Lord. was being attended to by Goddesses Sri and Bhoodevis. He held the Conch and Chakra. With the Sreevatsa on his chest, his eyes were like lotus petals. He had brilliant ear ornaments. He wore Vyjayanthimala around his neck. The yellow silk cloth he had put on was dazzling. The ornaments on his body were gem-set. Rings set with diamonds adorned his fingers. Near him were sages Markandeya, Bharadwaja, Pundaleeka, Suka, Yagnavalkya, and others, singing his glory. Prahlada and other great votaries, Sanaka, Sananda, and some Yogis were offering prayers to him. Brahma, Rudra, and other Gods were by his side with their heads bent and hands folded. The Lord received me with paternal affection and asked me: “Narada, my dear son, you are acquainted with the three worlds. Tell me whether there is any lovely place seen by you on the earth suitable for my excursion and rest.” I replied, “Lord, there is nothing not known to you in the three worlds. Yet, out of affection, you have enquired me. To the south of river Ganga and west of the eastern sea, there is one delightful and suitable area for

your excursion. People suffering from various calamities are also found there praying for relief. It is quite suitable for you to stay." The Lord then said, "A son of the king of Chola called Chakravarthi, a devotee of mine, will be worshipping me in the Kali age. In order to bless him also I shall be staying there?" So by saying this, Lord Vishnu arrived on Venkatchala hills with his consorts and resided there and became the Lord of Venkatachala. Hearing this Sage Bhirgu was very much pleased and he himself visited the holy hills and had darshan of Lord Venkateshwara on the sacred hill of Venkatachala.

Of all the sacred places in the world, Sree Venkatachala is the most sacred as Lord Purushottama resides on it with all his grandeur. Holding the conch and discus and assuming fearlessness to his devotees he shines supreme on the Hill. Votartes from different parts of the country visit the place with their families to pay obeisance to the Lord and worship him. Anyone who has the darshan of Sri Venkateswara once even gets the merit gained in ten years in the Krithayuga, which is achieved in one year in Tretayuga. That which is attained in five months in Dwapara age is achieved in a single day in Kali Yuga. That merit will multiply by ten million times every minute. Those who think of Sreenivasa, the great Lord of Venkatachala, are liberated from all their sins. Venkateswara is the God of Gods. His name itself drives away the worst. difficulties of humanity. Anyone who pays adoration to Sri Venkateswara can have no difficulties. He need not go to the land of Yama. One who desires everlasting happiness and a place in Heaven should worship Lord Venkateswara. In whatever state one might be if he thinks of Lord Venkateswara, he will be redeemed of all the calamities. Just as fire burns wood, all sins are burnt to ashes by a visit to Sri Venkateshwara.

Thus, Suta Goswami while explaining about the Venkatachala Mahatmeya stated that Sri Venkatachala is the most sacred place where Lord Venkateshwara (Madhava) wished to stay. The Lord likes it most and wants to spend his time happily there. To all other questions, Suta's answer is "It is Venkatachala. It is Venkatachala".

From this incident, we can understand that Lord Venkateshwara is "Venkata – One who is the lord of Venkatachala mountains."

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Holy Name 23: Sanakhadi Mahayogi Poojitha

Mantra: Om Sanakhadi Mahayogi Poojithaya Namah

Meaning – One who is worshipped by great yogis like Sanaka

Pastime – In the beginning, Brahma created four great sages named Sanaka, Sananda, Sanatana, and Sanat-kumara. All of them were unwilling to adopt materialistic activities because they were highly elevated due to their semen flowing upwards. Brahma spoke to his sons after generating them. "My dear sons," he said, "now generate progeny." But due to their being attached to

Vasudeva, the Supreme Personality of Godhead, they aimed at liberation, and therefore they expressed their unwillingness. On the refusal of the sons to obey the order of their father, there was much anger generated in the mind of Brahma, which he tried to control and not express. Although he tried to curb his anger, it came out from between his eyebrows, and a child of mixed blue and red hue was immediately generated, that is Lord Shiva.

Although Brahma created the principles of nescience as a matter of necessity for those living entities who were destined to be conditioned by such ignorance by the will of the Lord, Brahma was not satisfied in performing such a thankless task. He, therefore, created four principles of knowledge: Sankhya, or empirical philosophy for the analytical study of material conditions; yoga, or mysticism for the liberation of the pure soul from material bondage; vairagya, the acceptance of complete detachment from material enjoyment in life to elevate oneself to the highest spiritual understanding; and tapas, or the various kinds of voluntary austerities performed for spiritual perfection. Brahma created the four great sages -- Sanaka, Sananda, Sanatana, and Sanat-kumara -- to entrust them with these four principles of spiritual advancement, and they inaugurated their own spiritual party, or sampradaya, known as the Kumara-sampradaya, or later on as the Nimbarka-sampradaya, for the advancement of the bhakti cult. All of these great sages became great devotees of the Lord, for without devotional service to the Personality of Godhead one cannot achieve success in any activity of spiritual value. The four sons of Brahma, the Kumaras, declined to become family men even at the request of their great-father, Brahma. Those who are serious about gaining release from material bondage should not be entangled in the false relationship of family bondage. People may ask how the Kumaras could refuse the orders of Brahma, who was their father and above all the creator of the universe. The reply is that one who is vasudeva-parayana, or seriously engaged in the devotional service of the Personality of Godhead, Vasudeva, need not care for any other obligation.

These four personalities (Sanaka, Sananda, Sanatana, and Sanat-kumara) travel across the universe and have the darshan of the Supreme Lord and his pastimes. These personalities stayed on the Venkatachala hills and meditated on the lotus feet of Lord Venkateshwara. Pleased by their penances, Supreme Lord gave them darshan and blessed them with devotion at his (Supreme Lord’s) lotus feet. All four of them stayed on the sacred hill and worshipped the lotus feet of Lord Venkateshwara for a long time. The place where four personalities (Sanaka, Sananda, Sanatana, and Sanat-kumara) did their penances and stayed is known as Sanaka Sanandana Teertha.

It is mentioned that about a mile north of Papavinasana teertha there is Sanaka Sanandana teertha. It is worshipped by Siddhas. Human beings do not know its importance. Those who encounter obstacles in Yoga (Path of Mystic Yoga) should bathe in the waters of Swami Pushkarini at sunrise on the twelfth day of the bright fortnight of the month of Margasira (December), with a pure mind. From the next morning onwards, they should bathe in the Sanaka Sanandana teertha

and invoke Lord Narayana one thousand times a day. If Yoga is practiced afterward success is assured.

From this incident, we can understand that Lord Venkateshwara is “Sanakhadi Mahayogi Poojitha – One who is worshipped by great yogis like Sanaka.”

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Holy Name 24: Devajith pramukh anantha daithya sangha pranasi

Mantra: Om Devajith pramukh anantha daithya sangha pranasine Namah

Meaning – One who destroyed the endless crowd of demon groups led by Devajit (Devajit was killed by Lord Vishvaksena)

Pastime – Devajit, Mrityujit, and Satrujit were three brothers. They were demons, descendants of Hiranyaksha, and experts in spreading illusion. They obtained a boon from Brahma that no demigod could kill them. They troubled everyone and were a menace to all. Due to their atrocities, the demigods, who enjoyed a share in sacrifices hitherto, lost it. The demons usurped that. Consequently, sages could not carry on penance. Sacrifices had to be given up. The Sun did not shine. The fire did not burn. None could oppose the three demon brothers. Demigods had to approach the Lord residing on Narayanachala for protection. The Lord deputed his commander-in-chief Vishwaksena to eliminate the demons. Vishvaksena, accompanied by his mighty forces and powerful chiefs, marched. He attacked the demons, who gave a fierceful fight. It looked as though the sky was burning. Then Devajit released his illusory powers against Vishwasena. Vishwaksena’s army fell in a swoon. But Kedhavi, a minister of Vishwaksena, who is also a master of the same craft, neutralized the powers of the demon. Most of the demon’s army perished.

Mrutyujit then put his illusory powers into action. Satrughna, from Vishwaksena’s army, immediately cut off the ornaments on Mryutyunjit’s head. A fierce battle took place. Kalagni, another minister of Vishwaksena put into action his illusory powers and destroyed most of the demons' army. The demon is all down struck by the force released by Kalagni. At last, Vishwaksena released the Narayanastra, the most powerful. It rushed to the enemy like the great fire at the time of the destruction of the Universe. Oceans trembled and mountains quivered. The Demigods and sages witnessed the battle thinking that the world was going to end. Finally, Narayanastra made the demons' army to the ashes. Everyone sang the praise of Vishwaksena and his army and departed.

From this incident, we can understand that Lord Venkateshwara is “Devajith pramukh anantha daithya sangha pranasi – One who destroyed the endless crowd of demon groups led by Devajit (Devajit was killed by Lord Vishvaksena).”

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Holy Name 25: Swethadvipavasan-mukthapoojithangriyuga

Mantra: Om Swethadvipavasan mukthapoojithangriyugaya Namah

Meaning – One whose lotus feet are worshipped by the liberated souls of the Svetadvipa

Pastime – Once Narada Muni visits Badrinath to have the darshan of Nara-Narayana Rishis and offered his respects and asked, “Oh foremost of rishis and Supreme Lord, the entire creation is meditating on you and on whom you are meditating?”

For which, Nara-Narayana Rishi replied, “My dear Narada, I am meditating on the personality, whom the residents of Svetadvipa were meditating.” And Nara-Narayana Rishi asked Narada Muni to visit Svetadvipa and enquire from them. Because this is an order from Supreme Lord, Narada Muni immediately started to Svetadvipa and when he arrived at the peak of Mount Meru, he rested for a while. From there, Narada Muni could see Svetadvipa within the ocean of milk, toward the northwestern direction. In that transcendental abode of the Supreme Lord, all of the residents have four arms and effulgent white complexions. From the peak of Mount Meru, Narada Muni resumed his journey to Svetadvipa. Upon his arrival, the Devarshi met all of the residents of that white island, and enquired from them, on which deity they are meditating in Svetadvipa, for which, the residents of Svetadvipa told that “We are meditating on the Nara-Narayana Rishi, who is meditating in Badrinath. He is none other than Lord Narayana, the predominating deity of Svetadvipa,” Narada Muni was not able to understand, so comes back to Badrinath and informs Nara-Narayana Rishi, “The residents of Svetadvipa meditating on you (Nara-Narayana Rishi) and as per your words you also meditating on you? Can you please explain?” Nara- Narayana Rishi with a smile spoke to Narada Muni, “The entire creation worships and meditates on me as a Supreme soul (Paramatma) and there is no other personality is superior or equal to me, so if I want to meditate, I meditate on myself.”

Actually in Svetadvipa, which is the abode of Lord Kshirodakshayi Vishnu, there, Supreme Lord Vishnu always resides to give great bliss to the residents of Svetadvipa. The above pastime Lord Vishnu enacted to show the world that, any incarnation on the earthly or heavenly planet is an expansion of Lord Kshirodakshayi Vishnu, who is the predominating deity of Svetadvipa, that’s why when the residents of Svetadvipa mentions that, they are meditating or worshipping Badri Narayana, who is an expansion or incarnation of Lord Kshirodakshayi Vishnu, there is no wrong, but it is a pastime for understanding for the living entities.

That Lord Kshirodakshayi Vishnu, who is meditated by the residents of Svetadvipa, has left his divine abode by enacting a pastime along with Sage Bhirgu, who came and kicked him with his feet, disturbed by the event Goddess Lakshmi left the Svetadvipa and Supreme Lord Vishnu also followed her and came to Venkatachala and resided as Lord Venkateshwara (Srinivasa) at the

sacred hills of Venkatachala. The resident of Svetadvipa perplexed by the absence of their master came to Venkatachala along with all demigods, sages, etc… there they had the darshan of their master Lord Kshirodakshayi Vishnu, who is none other than Lord Venkateshwara (Srinivasa). The residents of Svetadvipa stayed on the hills for a long time and worshipped the lotus feet of Lord Venkateshwara (Srinivasa) on Venkatachala. At last, Lord blessed them and sent them back to Svetadvipa and he himself expanded himself as Lord Kshirodakshayi Vishnu and returned to Svetadvipa. Even though he takes unlimited expansion, still, he is the complete personality of Godhead.

Due to this only Lord Venkateshwara is known as "Swethadvipavasan-mukthapoojithangriyuga – One whose lotus feet are worshipped by the liberated souls of the Svetadvipa."

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Holy Name 26: Sesha parvatharoopathwa prakasanapara

Mantra: Om Sesha parvatha roopathwa prakasana paraya Namah

Meaning – One who made Adhisesha assume the form of shining Seshadri mountains

Pastime – One day Lord Vishnu called Adhisesha and said to him, "Oh Anantha, dear, there is no one equal to you anywhere. I shall therefore entrust to you some small work. I would like to dwell on the earth in a place suitable for my sport or pastime. You better go to earth and stay as a mountain there. I shall come therewith Lakshmi to stay." Adhisesha obeyed the order. Before proceeding, he submitted, "I am Anantha, Oh God of Gods. I shall assume the body of a hill according to your directions. Rivers such as the Ganges, sacred places, and lakes shall dwell on me as per your order. Let everything take place as ordered by you."

Lord Vishnu then said, "Lord of Serpents, Anantha, I shall grant your desires. Mendicants shall perform penance on you without any hindrance. Visible to every creature, I shall dwell on the hill fulfilling the wishes of all." He instructed his consort Goddess Sri, who was by his side, and Goddesses Bhudevi and Neeladevi suitably as proposed by the great Sage Narada sometime ago. The Lord directed his generalissimo also to proceed with the retinue and army to the selected place. He told him "You proceed at once with Yakshas, Siddhas, Vidyadharas, Kinneras, Uragas, and Rishis to Seshachala. Tell them all about my decisions to reside on that hill with Goddess Lakshmi to bless Sadhus and my votaries".

Accordingly, Adisesha came to the earthly planet and assumed the form of Seshachala hills and the Supreme Lord appeared on the hill as Lord Venkateshwara. From this incident, we can understand that Lord Venkateshwara is "Sesha parvatharoopathwa prakasanapara – One who made Adhisesha assume the form of shining Seshadri mountains."

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Holy Name 27: Sanusthapithatharksha

Mantra: Om Sanusthapitha tharkshayai Namah

Meaning – One who consecrated Lord Garuda as the mountain, Garudadhri

Pastime – On one of the mountains in the Nallamalai hill range, eight amadas from Srisaila Kshetra, which is part of Seshachala, the abode of Lord Venkateshwara. Garuda commenced silent penance to obtain a vision of Lord Narasimha who destroyed Hiranyakasipu. The Lord in His grace, after long years of the tapas of Garuda, manifested Himself in the cave of a mountain.

"Ten Paravus to the northeast of the mountain, where Garuda was doing Penance, a vision of His manifestation was then granted to Garuda, who after obtaining a sign of the location of the mountain cave, gladly traveled thither and saw the embodiment of the Sat-svarupa, Mahapurusha, Lord Jwalanarasimha not easily accessible to common people. Garuda then worshipped the Lord and praised Him that 'ahobilam is mahabalam' (Ahobilam is a great sustainer with strength).

Lord Indra became disturbed by his penances and sent celestial ladies for seducing Garuda, those who came failed in their efforts, and Garuda continued his penances irrespective of cold, hot, wind, hunger, thirst, etc... Pleased by his penances, Supreme Lord Narasimha appeared to him and asked for the purpose of his penances. Garuda, who is a great devotee of Lord Vishnu, asked Lord for his special blessings and also his heartfelt desire to serve him (Supreme Lord Vishnu) as a hill (mountain) and bear him always like Adishesha, who is the constant carrier of Lord Vishnu. Lord Vishnu understanding the desire of Garuda, blessed him with the position of the hill. The mountain on which Garuda performed Tapas became famous as Garudachala. Garuda then considered Himself blessed after a vision of the Lord. The Lord's Divyamangala deity was worshipped by Him with several stotras (verses) installed on the hill. Many Rishis started to reside on the hill and meditated on the lotus feet of Lord Narasimha.

In the days of yore when truth and dharma prevailed, great heat was observable near the mountain cave of Ahobila; according to "legend" when green grass was put in the cave, it would catch fire and smoke would be emitted. Several great Rishis lived there for a time; after some time with the knowledge that great places would become common Janapadas in the Kali-yuga, they left for northern lands, covering up the Narasimha cave with boulders. Traditionally therefore this place is called the Narasimha Kshetra. There are thus nine Narasimha places - Nava Narasimhas, Rishi-installed and worshipping deities of Jwala, Ahobila, Malola, Kroda, Karanja Bhargava, Yogananda, Kshatravata, and Pavana. The place is also known by various other names such as Garudachala, Garudadri,

Singaver Kundram, and so on. This divine place thereafter obtained the deserving name of Ahobilam.

From this incident, we can understand that Lord Venkateshwara or Narasimha or Vishnu is “Sanusthapithatharksha – One who consecrated Lord Garuda as the mountain, Garudadhri.”

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Holy Name 28: Thakshyachalanivasa

Mantra: Om Thakshyachala nivasine Namah

Meaning – One who lives on the hills of Garudadhri

Pastime – Lord Swethavaraha, the mighty white boar got divided, the Ocean into seven seas and the world into seven divisions as before when he sent for Brahma, “Create the Universe as in the previous form” he said to him. Brahma created the Sun and the moon first as directed by Swethavaraha.

The Lord then thought of a suitable place to keep the earth in the interest of the Universe. He called Garuda, his eagle vehicle, and said, “Look here, Oh mighty Vynatheya, go at once to my prime abode and bring here my sporting hill Kreedaehala quickly. Bring all my attendants, servants, Vishvaksena and others also”. Garuda proceeded immediately, as directed. Lord Swethavaraha occupied the earth with his feet. He then arrived on the banks of River Gomathi. He then went 60 yojanas south and then west of the eastern sea. The area was north of river Rukmi. It was then inhabited by Holy sages and people already.

There the Lord was waiting for the arrival of Garuda, who after reaching the Supreme abode of the Lord—Garuda saw a wonderful, charming, golden hill full of gems. Its summit was very high. It was composed of the five Upanishads. Everywhere were lovely trees, beautiful birds, and attractive flowers and animals. The rivers were full of crystal clear water. The hill was frequently visited by celestial beings Kreedachela was about 30 yojanas long and three yojanas width, (one yojana equals 8 or 9 miles.) It looked like Adisesha, the serpent bed of Lord Hari. It is the dwelling place of many holy beings and was capable of conferring merit and salvation. Along with the sacred lake, Swami Pushkarini, Garuda transported the hill on his broad and powerful shoulders. He flew with utmost speed and reached the Lord with all his retinue. The winds which blew with great velocity on account of the speed uprooted many trees on the earth. The Lord instructed Garuda to land on the Hill. He himself ascended it from the western side in a sacred forest on the banks of the Holy Swami Pushkarini. He took his seat with his Sankha, Chakra, and Gada.

The Vimana was profusely decorated and was studded with several towers. It was dazzling like a million Suns and was elegant beyond description. All Gods,

Gandharvas, Brahma, sages, Shankara, Parvathi, Rishis, Vasus, and Rudras arrived there and sang the Lord's praise thus,

“Victory, to you, O Lord of Lakshmi, Hail to you, Lord Vishnu, Achyuta, savior of Earth, destroyer of Demon Hiranyaksha. Your terrific tusks and fierce form are wild and violent to look at. Looking at the blazing weapons on your shoulders every one is afraid. You are on the earth out of your compassion. Your appearance is awful. You rescued the Earth from the catastrophe and provided habitation to Gods and Human beings also. We entreat you to stay on here in a pleasing form which we can tolerate.”

The Lord agreed. He assumed a mild form with few hands, lotus eyes, and a full moon face. His consorts, Sri and Bhoodevi were on either of his sides. His body was adorned with all kinds of precious jewelry. The Lord then assembled all the Gods and said, “This Holy Hill Venkata is more agreeable to me. I propose to dwell here with my consorts to fulfill the desires of all human beings and Gods.” Every one who assembled there returned to their respective abodes taking leave of the Lord. As Garuda, the celebrated vehicle of Sri Vishnu transported to the earth the Lord’s Sporting hill Kreedadri, the hill is famous as Garudari also. When Garuda wanted to take Vrishabhachala back to Vishnuloka, the Lord directed him to stay on the hill till the end of the Kalpa. Hence also the name Garudachala. Since the Lord took up residence on Narayanadri. Bhairava was assisted by his attendants, dogs, pramadas, and army guards on the hill. Holding always a human skeleton and other weapons he stays ever attentive on the hill.

From this incident, we can understand that Lord Venkateshwara is “Thakshyachalanivasa – One who lives on the hills of Garudadhri.”

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Holy Name 29: Mayagooda-vimana

Mantra: Om Mayagooda vimanaya Namah

Meaning – One who had hidden his Vimana hidden by illusion (Maya)

Pastime – There was a certain Chola king who was famous, righteous, well-read, and mighty. Once he went on horseback to the forest near Seshachala for hunting. He saw some caves. He heard the roaring of wild animals and chased the animals. He had no rest at all. While in the wilderness, busy hunting, he happened to see a beautiful young girl. The girl walked like an angel. Her face was like the full moon. Her eyes were charming lotus petals. She was plucking and collecting flowers. The King was fascinated by her glamorous charm. He left his army and approached her. Attracted towards the king the girl also did not step further. Her hands held the flower while her eyes were on the king. The king questioned the girl “Who are you, lovely of matchless beauty, moving in the forest without fear? Who is our father? Who is your mother? Where do you

reside? By the by, are you married? You seem to be of marriageable age.” If are not married already I would like to make you mine " he told. “I am the daughter of Dhanamiaya, the king of serpents. Me in Pathala under the care of my father. My father is worried about my marriage pondering over always as to who would be my husband. Please go to Pathala. Get my father’s consent immediately. He will grant it readily. Kindly have patience until then” said the girl. The king replied “I adhere to the traditions. Gandharva type of marriage has the sanction of sages. Our marriage according to that will be a valid one accepted by scripture. There is nothing wrong. Kindly oblige me. I love you. I do not live without you.” The girl expressed her tacit willingness by scratching the ground under her feet with her toes. The king consulted the royal astrologers and fixed up a day for the wedding. He and the girl spent a happy time. Later on, the flip left for Pathala. She met her father and narrated everything to him. Her father, the king of Nagas, was also happy.

The Chola king returned to his City retaining his mind and heart on the girl, the Nagakanya. Royal astrologers predicted that the princess would give birth to a male child who would become an ideal emperor of the world. In course of time, the Naga princess delivered a male child. The child grew up. One day the boy asked his mother to show him his father. The mother told the son all that took place leading to his birth. “Mother, I want to see my father. I want to go to Bhuloka. Kindly permit me and guide me about the route,” asked the boy. The mother showed her son the passage to the earth. The boy went and met the Chola king. He prostrated himself before the king. “Who are you my dear boy?” questioned the king. The boy enlightened the king about himself. The king felt suspicious. He sent for the astrologers. Meanwhile, a heavenly voice was heard declaring “Oh king. do not be worried. This is your son. You need not doubt. He will become a great emperor and a votary of Lord Srinivasa. He will worship the Lord who manifested himself on Seshadri. The Lord will be pleased and will reveal himself personally and play with your son daily transgressing his form which is worshipped. Crown your son as emperor." The king went to the spot where he met Nagakanya some time ago, and erected a city there. The city was named after the new emperor, who became popular as ‘Chakravarthi’ and ruled over the entire world.

One day some cowboy’s servants of Chakravarthi met him and said, “King, we are cowherds. We rear your cows and move with them. We were keeping with us a pot—full of milk. We kept today at a spot and were wandering. When we returned to the pot, we saw a big ant hill but not the milk pot. Kindly investigate the mystery.” The king thought it was an act of the Supreme Lord, and thinking about Lord Hrishikesa (Vishnu) he went to his bed. He had a dream that night. The next morning, he consulted his ministers saying: “I saw in my dream last night a wonderful person. Perhaps, one would have seen such a one. He was very handsome, dark like a blue cloud, and had wide eyes. I questioned him “Who are you? where do you come from? what can I do for you? what for are you here?” He replied, “I am sent here by Srinivasa of Venkatagiri. I reside on Seshadri, the wonderful and glorious Venkatagiri. I am directed to tell you

something. The deity of the Lord there holding the discus and conch with Sreedevi and Bhudevi, on either side is splendid. To the south of the hill is your Capital. On the sacred hill, all the thirty-three crores of demigods, great sages, Yogis, and Siddhas reside. All holy tirthas so are there. All eight supernatural powers are there. Last, of the Hill, the holy Kalahasthi is located. Lord Mahadeva sides in it. River Suvarnamukhi runs north of Kalahasthi. It is worshipped by sages. Great sages like Suka reside on its bank engaged in austere penance invoking the Lord of Seshachala. All people who live within seven yojanas of the hill are blessed.

They are free from sins, and finally, they reach 'Vishnuloka. Then what to talk about people who chant the holy Ashtakshari (eight syllables) mantra? I was invited to visit the holy hill. I went there. I was shown the hill and the celestial shrine with a lustrous deity, which disappeared in a moment along with the person who showed it to me. This was all my dream. I was wondering at its implications could be!"

The ministers explained to the king that the Almighty was the ant—hill. "You better wash and bathe the deity in it after flooding it with milk. He will be manifesting himself then" they said.

Meanwhile, Vasu, a Nishada, a black hunter with a sword, bow, and arrows dressing his hair in peacock feathers and fine leaves arrived and saluted the king and said "Sir, I reside on Seshadri and grow some dry crops. Dry crop cultivation is my profession. Daily a white boar comes and eats my crops. I instructed my son to protect the crops and went out to get some honey to offer to the Lord. Before I could return, my son ate the grain after pounding it in his hands. I never ate anything without first offering it to God. So, I got wild and attempted to kill my son. He began to weep. Then a heavenly voice cautioned me thus, "Do not kill your son. God has already accepted his offering. He is pleased also. Go to Chakravarthi. Tell him all that took place and convince him. He will come." Hence I have come to report to you.

The king verified the cowherd boy's version with his dream and the version of the hunter and left for the Spot accompanied by the hunter and ordered one thousand cow's milk to be brought to Seshachala. He saw the sacred Vimana and a white strong boar eating the crop and strolling. He saw the sacred and wonderful Vimana is nicely decorated and lustrously shining. The boar entered the anthill as the king approached him. The king could not see the Vimana again. He was astonished and asked the hunter to enlighten him about the wonder. The Sabara said "This boar is not an ordinary one. He is the Almighty who rescued the earth. The Vimana was never seen before. Sri Varaha, the boar resides in this ant—hill. He comes out sometimes and reenters it. So get the ant hill dug up sir, we will see."

The king did not venture to get the excavation made. He got thousands of pots—full of milk and flooded the ant hill with it consequently, the shining Vimana

revealed itself. The king prostrated- himself before it. In the Vimana was found the Lord, blue as a cloud, seated in a lotus posture, holding the Sankha and Chakra, wearing the Sreevatsa and clad in yellow silk clothes shining like million gems. Lord Vasudeva - Srinivasa, worshipped by all demigods manifested himself. The king sang the praise of the Lord, “Oh Lord, I see the divine form of Yours which sages and Rishis only could witness in the past. You are the Almighty. I see your divine body due to my good fortune. You are the doer of Yagnas and the recipient of their fruit. You are the medium. There is no one except you. You are the all. By your mere will, everything is created. You are the preserver of all. In the beginning, there was no Brahma, no Shiva, no Sky, no ether, no Universe. You were the only one. You were everything axing on your serpent bed. You created everything. In the beginning, there was nothing except yourself. You are the end of all and you are the truth. Vedas. You are the Time and destroyer of everything, protector, and destroyer. You are the All. You are Yagna, its doer, the Mantra of Yagna and the Fire. You are the all-pervasive. Goddess Lakshmi is your permanent companion. I seek refuge in you the friend of Padma, the savior of those in trouble, the auspicious. You are the end and ability of everything.” Thus praying Chakravarthi prostrated himself before the Lord time and again. The Almighty was pleased and announced in a thunderous voice. “I am happy with your Prayers and Devotion. I shall grant whatever you desire. Be not worried."

The king said “To have a vision of yours is impossible. Be pleased to stay here forever for the good of humanity, Oh Lord.” The Lord conceded and declared “You are my votary. There is no one to equal you. I am pleased with you. I shall grant you my companionship. Arrange for my service daily and also conduct all the festivity with great pomp." The king was glad. He used to offer worship to the lord thrice every day.

He took up residence in the town nearby to serve the Lord. During the worship the Lord did not remain as a deity only, he uses to interact with King Chakravarthi. Over time, King Chakravarthi perfected his life and disappeared, and entered the holy abode of Lord Vishnu, the spiritual world.

From this incident, we can understand that Lord Venkateshwara is “Mayagooda-vimana - One who had hidden his Vimana hidden by illusion (Maya),” despite great penance the sages were not able to see the Ananda Vimanam of the temple due to Vishnu Mayaa. It appeared to them one day suddenly by the mercy of the Supreme Lord Venkateshwara.

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Holy Name 30: Garuda-Skandavasi

Mantra: Om Garuda Skandavasine Namah

Meaning – One who travels or lives on the Garuda’s shoulders

Pastime – In Venkatachala, at the shrine of Lord Srinivasa, Tondaman observes the clay flowers along with his golden flowers, he is puzzled at the sight. That night, Lord Srinivasa informed him about the mystery of clay flowers, which were offered by his dear devotee, Bhima, the potter, every day in his house. Also, Lord Srinivasa told about his devotee, Bhima's whereabouts. Tondaman was stung to the quick. He rushed to the place of Bhima. Near its entrance he fell down on the ground, knowing the incident Bhima came out of his house exclaiming: "What grave sin did I commit to getting this punishment from you? Here is the king fallen on the ground. I am after all a potter, supplying pots to the deity." Bhima wondered. Tondaman asked him mildly, "Where is that great devotee?"

At that moment Sri Venkateshwara accompanied by Lakshmi arrived in his vehicle Garuda and manifested himself before Bhima. Overwhelmed with joy Bhima invoked the Lord thus, "O Lord, you reside in Vaikunta. Your consort is the daughter of the Ocean. Brahma was born from your navel. A low-born potter I am. How can I serve you? The holy Ganga springs from your lotus feet. Sesha, the thousand head is your Couch. Your vehicle is Garuda, the eagle. The stars are your teeth. The luster of your body shines like lightning. Your bones are the great mountains, your eyes are the Sun and the Moon. You are the refuge of the entire Universe, O Lord. I seek refuge in you, O Almighty. How wonderful you are?"

When thus Bhima sang the praise of Sri Venkateshwara, the Lord directed his divine vehicle and servant, Garuda to bring them nearer him. Bhima went near the Lord and prostrated himself before him. "Lord, what for have you come over to this poor man's house? I am neither Vidura nor Sabari. Neither am I Gajendra nor Vibhishana. What is there in this poor man's house to offer to you," he said.

Meanwhile, Bhima's wife, Tamalini, implored the Lord thus, "Oh Lord, Govinda, my mind always dwells in you. I know not mantras. I know not rituals; I am a low caste woman but devoted to you. The food cooked by me with rice is here. Kindly accept it".

The Lord smiled and looked at his consort and said to Tamalini, Bhima's wife, "Give me the food. I shalt eat whatever is offered with devotion by you," Srinivasa and Lakshmi heartily ate the food offered by Bhima and his wife."

After that, with the blessings of Lord Srinivasa, both of them ascended to the abode of the Supreme Lord, the spiritual world. Tondaman stood gazing at the potter and his wife and wondering at their good fortune. After that, Lord Srinivasa blesses Tondaman and left that place on his vehicle, Garuda, along with his consort, Goddess Lakshmi.

In this case, one aspect is the devotion of the potter, another important aspect is, Lord Srinivasa always travels on the shoulders of his vehicle, Garuda. In this case, to bless his dear devotee, Lord Srinivasa (Venkateshwara) arrived on Garuda, permanently stays on the hill, which he brought from Vaikunta, and

served the Lord as a vehicle on the Venkatachala or Garudachala hills. That's why Lord Venkateshwara (Srinivasa) is known as "Garuda-Skandavasi – One who travels or lives on the Garuda's shoulders," not only this incident, but whenever Lord Srinivasa wishes to give darshan to his devotee by visiting them, he will be traveling on his divine vehicle, Garuda. He graces everyone on his special vehicle, Garuda, that's why during the Brahmastova of Lord Srinivasa, the Garuda Vahana is famous and visited by thousands of people. Further, he took his residence on the hill known as Garudachala or Garudadhri and accepted services from Garuda.

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Holy Name 31: Ananthacharana

Mantra: Om Ananthacharanaya Namah

Meaning – One who has unlimited feet

Pastime – In Purusha-sukta, the verse glorification of Lord Vishnu, chanted by demigods, in the very first verse it states that,

om sahasra shirsha purushaha
sahasrakshas sahasrapat
sa bhumim vishvato vritva
atyatishthad dhashangulam

Meaning: The Purusha (the Supreme Being) has a thousand heads, a thousand eyes, and a thousand feet. He has enveloped this world from all sides and has (even) transcended it by ten angulas or inches.

Kuruva Nambi (Bhima, the potter) was a potter who lived in Tirumala. He made pots for cooking food that was to be served to Lord Venkateswara as an offering at many of the festivals organized in the temple complex. He was so busy with his work that he rarely got a chance to go and visit the Lord in the temple Sanctorum. So, he made a deity of the Lord Srinivasa out of clay, and each day he offered it some flowers that were made of the clay that was leftover from the day. Around the same time, a king by the name of Thondaiman used to offer the Lord special flowers that were made of gold. One day, to the king's amazement, the clay flowers appeared at the feet of the Lord, while his flowers made of gold were moved aside. The king enquired and found out that it was the devotion of the potter that teleported the clay flowers.

Seeing this King was excited and wanted to know who had offered clay flowers which were accepted by the Lord, rather than his gold flowers. That night Lord appeared in the King's dream and told him about His devotee who was offering clay flowers from the Manas Pooja (Worship of Lord in Mind)

King reached the place of the potter and told him about the event. The moment Kuruva Nambi heard this he feared that his bond with the Lord is no more a secret and this would lead to self-pride and eventually will lose his relationship with the Lord. Unable to imagine the loss of bond with the Lord, Kuruva Nambi breathed his last.

From this incident, we can understand that Lord Venkateshwara is "Ananthacharana – One who has unlimited feet," in this case, Lord accepted the golden flowers offered by King at his lotus feet by being in the temple, further, he also accepted the mud flowers offered by Kuruva Nambi at his lotus feet by being in his house. In this way, Lord accepts the offering of his devotees being in their respective places.

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Holy Name 32: Ananthasirasa

Mantra: Om Anantha-sirase Namah

Meaning – One who has unlimited heads

Pastime – In Purusha-sukta, the verse glorification of Lord Vishnu, chanted by demigods, in the very first verse it states that,

om sahasra shirsha purushaha
sahasrakshas sahasrapat
sa bhumim vishvato vritva
atyatishthad dhashangulam

Meaning: The Purusha (the Supreme Being) has a thousand heads, a thousand eyes, and a thousand feet. He has enveloped this world from all sides and has (even) transcended it by ten angulas or inches.

Once Ravana, who got the boons from Lord Brahma, and also being blessed by Lord Shiva. Started to do the audacity across the three worlds and dethroned Indra and chased away all the demigods. Without any option along with Brahma, all demigods reached the shore of the milk ocean (Svetadvipa) and offered Purusha Sukta prayers, which begin with the above verse. Then they get to know that, Lord is not in Svetadvipa, but he was staying in Seshachala on the earthly planet. All the demigods arrived at Seshachala and started to offer their prayers and engaged in penances. During then, Lord Srinivasa (Venkateshwara) gave darshan to them, heard everyone's plea, and offered a benediction to all, who assembled. During then, Indra and other demigods offered their prayers, saying, "Oh Lord, salutations to you, Venkateswara, Lord Narayana, Keshava, Vasudeva, Hrishikesa, Vamana, salutations to you. Lord, you have rescued the earth in order that all creatures may dwell on it. You have saved demigods, by distributing nectar extracted from the ocean. No one can comprehend you, Lord. You are thousand-headed sometimes, thousand-eyed, and thousand-footed

sometimes. Yet you are sometimes without hands or feet. You appear as sky sometimes. You are known by knowledge only. Every limb of yours is very charming. You are always the most charming. Lord of the Universe, we bow before you.” These prayers of demigods resembles the Purusha Sukta prayers starting verse.

Pleased by the prayers and sincerity of demigods, Lord Venkateshwara asked Indra whether he had anything to ask. “Lord, We are being molested by Ravana. We have been ousted from our posts" said Indra. “I shall eliminate him very soon," assured the Lord.

From the prayers offered by demigods, either in Svetadvipa or in Seshachala, we can understand that Lord Venkateshwara is “Ananthasirasa – One who has unlimited heads,” this is the verdict of Vedas which was sung by demigods.

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Holy Name 33: Ananthaksha

Mantra: Om Ananthakshaya Namah

Meaning - One who has unlimited eyes

Pastime – In Purusha-sukta, the verse glorification of Lord Vishnu, chanted by demigods, in the very first verse it states that,

om sahasra shirsha purushaha
sahasrakshas sahasrapat
sa bhumim vishvato vritva
atyatishthad dhashangulam

Meaning: The Purusha (the Supreme Being) has a thousand heads, a thousand eyes, and a thousand feet. He has enveloped this world from all sides and has (even) transcended it by ten angulas or inches.

In Thirumala or Venkatachala, there was a devotee, Ananthalvan, the servant and disciple of Sri Ramanuja. He was sent by Sri Ramanuja to do service to Lord Venkateshwara. And he was doing that faithfully as per his guru’s order. During then, once when he was plucking Tulasi leaves and flowers for service at the garden known as “Sri Ramanuja Nandavanam”. He was bitten by a serpent. He had his usual bath and carried on his service as if nothing had happened to him ignoring the well-meaning entreaties of his disciples who wanted him to take medical attendance immediately to get rid of the poison. He did even not wish to appeal to Lord Srinivasa (Venkateshwara).

At the sanctum Sanctorum, this became the subject matter of discussion in whispers. Lord Srinivasa questioned him as to why he did not make any effort to get rid of the Serpent poison. Promptly came Ananthalvan’s reply, “My Lord, I

have cleansed myself of serpent poison by an immediate bath in the Swami Puskarini. You want me to get rid of the poison. My Lord, I am bewildered, which poison should I get rid of? There is the vibrant cobra within me giving rise to Ahamkara (I) and Mamakara (Mine). Should I get rid of the poison of this cobra or should I make an effort to get rid of the poison of cobra which has bitten my body? The former poison is capable of destroying my soul. For getting rid of that poison, you alone can be the Vaidya (doctor). I cannot go to an ordinary mortal to cure myself of this poison. The Poison from the cobra which bit my body cannot harm my soul. It can hurt only my body. I pray for your guidance."

The Lord spoke to him thus, "You are very dear to me and I enjoy your company in the sanctum sanctorum day in and day out. If you decide to ignore your body and make no remedial efforts against the poison of the cobra. I will be the loser. I appeal to you to get cured" Then came the reply of Ananthalvan, "why this mighty uproar about a trifle. If the bitterness proves to be stronger, I would bathe in the waters of the holy Viraja River and stand before the Lord of Vaikunta. If the bitten one proves too tough, I would bathe in the sacred Swami Pushkarini on the holy Hills and stand before the Lord Srinivasa". Ananthalvan revealed on this occasion that he was an incarnation of Adishesa himself. For him, the benevolent grace of the Lord was ever-present all the time and he believed that Lord Srinivasa was the all-merciful and all-powerful Dhanvanthari. He felt no need to go to ordinary mortals administering all types of medicines for the cure of cobra bite.

Even though Supreme Lord Venkateshwara is present in the sanctum of the temple, still, he has eyes everywhere and he keeps observing everything especially the well-being of his dear devotees like Ananthalvan. In this case, even though Ananthalvan not mentioned anything about the serpent bite, still, Supreme Lord, who witnessed everything asked about the same to Ananthalvan. That's why Lord Venkateshwara is known as "Ananthaksha - One who has unlimited eyes," being present in the sanctum of Venkatachala, the Lord is observing everything on the Venkatachala. Further, according to Vedic scriptures, Lord Kshirodakshayi Vishnu is the one who transformed into Paramatma (Supersoul) and entered into the heart of all the living entities witnessing (seeing) every act of them, that same Lord as came on Venkatachala hills as Lord Venkateshwara.

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Holy Name 34: Srisaila-nivasa

Mantra: Om Srisaila-nivasaya Namah

Meaning – One who lives in the Srisaila mountains

Pastime – Srisaila is the Srisaila mountains or hills. If we go into the meaning it is Sri Sailam where Sailam is equal to a mountain with Silas. As Goddess Sri also dwells on the hill, it is distinguished as 'Sri Saila'. But if we take care full look

there are actually two. There is one more which is called Tirumala where Tiru is equal to Sri (Goddess Lakshmi) and Mala is nothing but a mountain hence it can be concluded that there are two Srisailams one Tirumala and another is where the abode of Lord Shiva located that Srisailam. But, both are referred to the same Seshachala hills, the body of Lord Sesha. So, the actual master of Srisaila is Lord Venkateshwara. But, how the particular place where Lord Shiva resides got that name, which is an interesting pastime.

It is mentioned in the Srimad Bhagavatam [SB 12.13.16] about the position of Lord Shiva,

nimna-ganam yatha ganga
devanam acyuto yatha
vaisnavanam yatha sambhuh
purananam idam tatha

Meaning: Just as the Ganga is the greatest of all rivers, Lord Acyuta is the supreme among deities, and Lord Sambhu [Shiva] the greatest of Vaisnavas, so Srimad-Bhagavatam is the greatest of all Puranas.

Soon after his arrival on earth Sesha became a mountain with His head at Kalahasthi, a sacred place of Shiva, where he resides to protect the sacred hill. North if his tail was located in the sacred Sri Saila where there was the hermitage of Lord Neelakantha (Shiva).

Long long ago a sage named, Vyagharapada, performed penance for a long to have a darshan of Lord Sambhu (Shiva). Pleased with his Tapas, Neelakantha arrived on his speedy vehicle and manifested himself before the sage along with his consort, Girija, and other retinues, Siddhas, Yakshas, and Serpents. Sage Vyagharapada prostrated himself before Lord Shiva and sang his praise thus, “Oh Lord, most compassionate, you have been graciously pleased to come down earth. Salute you”. The sage then remained silent. Neelakantha smiled. He called the sage near him and said, “I am pleased with your penance. I am here to grace whatever you desire.” Sage Vyaghrapada requested Lord Sambhu to stay at the place, where he manifested himself. “Let the lake nearby also be called after you, O Lord. Let those who bathe in this lake have their wishes accomplished," the sage prayed. Lord Neelakantha (Shiva) agreed and he stayed there with his consort, to meditate on the lotus feet of his master Lord Venkateshwara, who is the master of Seshachala. After that, Lord Shiva himself named the sacred place, which is part of Seshachala, where he started to stay as “Sri Saila”, which is one of the names of the sacred Seshachala hills, being a great Vaishnava, Lord Shiva knows the glories of the sacred hill, where only master is Lord Venkateshwara and all others are his servant, being on that hill if he himself glorifies, it is a great offense, at the same time, he gave a word to Sage Vyaghrapada. To compensate for both things, Lord Shiva names the place as Sri Sailam, the abode where Sri (Goddess Lakshmi) dwells, naturally it brings the meaning of Lord Srinivasa’s abode. Further, it is Lord Shiva’s desire also to stay at the foothills of Seshachala

to constantly meditate on Lord Venkateshwara's lotus feet, which was also fulfilled in this way.

In General, Lord Shiva meditates on Lord Vishnu constantly and stays in the Himalayan region, but, by the request of Sage Vyagharapada, he arrives at to place of penances, that place later got the name Sri Saila (which is another name for Tirumala or Venkatchala) and stays there to meditate on his master, Lord Venkateshwara, who is the predominating deity of Seshachala. That's why Lord Venkateshwara is known as "Srisaila-nivasa – One who lives in the Srisaila mountains."

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Holy Name 35: Damodhara

Mantra: Om Damodharaya Namah

Meaning – One whose belly was tied by a rope

Pastime – Once, seeing that her maidservant was engaged in different household work, mother Yashoda personally churned butter. While she churned butter, she sang the wonderful childhood pastimes of her son Krishna and relished thinking of Him. At that time Krishna appeared there and was hungry. He wanted her to stop churning the butter and feed Him first.

Mother Yashoda took her son on her lap and started feeding Him. While Krishna was sucking the milk, mother Yashoda smiled and enjoyed the beauty of Her child Krishna. Suddenly, the milk which was on the stove began to boil over. Just to stop the milk from spilling, mother Yashoda at once put Krishna aside and went to the stove. Left in that state by His mother, Krishna became very angry, and His lips and eyes became red in rage. He pressed His teeth and lips and taking up a piece of stone, He immediately broke the butter pot. He took the butter out of it, and with false tears in His eyes, He began to eat the butter in a secluded place.

In the meantime, mother Yashoda returned to the churning place after setting the overflowing milk pan in order. She saw the broken pot, in which the churned yogurt had been kept. Since she could not find her boy, she concluded that the broken pot was His work. She smiled as she thought, "The child is very clever. After breaking the pot He has left this place, fearing punishment." After she sought all over, she found her son sitting on a big wooden grinding mortar, which was kept upside down. He was taking butter from a pot that was hanging from the ceiling on a swing, and He was feeding it to the monkeys.

She saw Krishna looking this way and that way in fear of her because He was conscious of His naughty behavior. After seeing her son so engaged, she very silently approached Him from behind. Krishna, however, saw her coming toward Him with a stick in her hand, and He immediately got down from the grinding

mortar and began to flee in fear. Mother Yashoda chased Him to all corners, trying to capture the Supreme Personality of Godhead, who is never approached even by the meditations of great yogis. In other words, the Supreme Personality of Godhead, Krishna, who is never caught by the yogis and speculators, was playing just like a little child for such a great devotee as mother Yashoda. Mother Yashoda, however, could not easily catch the fast-running child because of her thin waist and heavy body. Still, she tried to follow Him as fast as possible. Her hair loosened, and the flowers in her hair fell to the ground. Although she was tired, she somehow reached her naughty child and captured Him. When He was caught, Krishna was almost on the point of crying. He smeared His hands over His eyes, which were anointed with black eye cosmetics. The child saw His mother's face while she stood over Him, and His eyes became restless from fear.

Mother Yashoda could understand that Krishna was unnecessarily afraid, and for His benefit, she wanted to allay His fears. Being the topmost well-wisher of her child, mother Yashoda thought, "If the child is too fearful of me, I don't know what will happen to Him." Mother Yashoda then threw away her stick. In order to punish Him, she thought of binding His hands with some ropes. She did not know it, but it was actually impossible for her to bind the Supreme Personality of Godhead. Mother Yashoda was thinking that Krishna was her tiny child; she did not know that the child had no limitations. There is no inside or outside of Him, nor beginning or end. He is unlimited and all-pervading. Indeed, He is Himself the whole cosmic manifestation. Still, mother Yashoda was thinking of Krishna (Damodara) as her child. Although He is beyond the reach of all senses, she endeavored to bind Him to a wooden grinding mortar. But when she tried to bind Him, she found that the rope she was using was short by two inches. She gathered more ropes from the house and added to it, but still, she found the same shortage. In this way, she connected all the ropes available at home, but when the final knot was added, she saw that the rope was still two inches short. Mother Yashoda was smiling, but she was astonished. How was it happening?

In attempting to bind her son, she became tired. She was perspiring, and the garland on her head fell down. Then Lord Krishna appreciated the hard labor of His mother and being compassionate upon her, He agreed to be bound up by the ropes. Krishna (Damodara) playing as a human child in the house of mother Yashoda, was performing His own selected pastimes. Of course, no one can control the Supreme Personality of Godhead. The pure devotee surrenders himself unto the lotus feet of the Lord, who may either protect or vanquish the devotee. But for his part, the devotee never forgets his own position of surrender. Similarly, the Lord also feels transcendental pleasure by submitting Himself to the protection of the devotee. This was exemplified by Krishna's surrender unto His mother, Yashoda.

Krishna is the supreme bestower of all kinds of liberation to His devotees, but the benediction which was bestowed upon mother Yashoda was never experienced even by Lord Brahma or Lord Shiva or the goddess of fortune.

In the pastimes of Lord Venkateshwara, Mother Yashoda appeared as Sri Vakula Devi. Sri Vakula Devi, who is none other than Yashoda (the foster mother of Lord Krishna) in her previous birth. As Yashoda, she has nurtured Lord Krishna with much love and affection and enjoys His childhood naughty pastimes. As a mother she could not perform His marriage, so she develops a strong desire to perform His marriage. Lord Krishna promises her to fulfill her desire in her next birth when he takes refugee with her in a different form. Thus, Yashoda is reborn as Vakula Devi and eagerly waits for the arrival of Lord Krishna in a different form. As part of his pastime, Lord Venkateshwara left Vaikunta and arrives at the Venkatachala after being hit by the cowherd, he moves towards the hermitage of Sri Vakula Devi. When Lord Venkateshwara calls out 'Amma' (mother) at her doorsteps with pain, seeing the radiance on His face instantly calls Him 'Srinivasa' (the residing place of Goddess Lakshmi i.e., Sri). She identifies Him to be Lord Krishna and rejoices in the homecoming of her dear son. She nurtures Him with motherly affection and thus Lord Venkateshwara stays with Sri Vakula Devi for some time. During His stay in the hermitage of Mother Sri Vakula Devi, Lord Srinivasa (Lord Venkateshwara) gives all the pleasure like a son to his mother. Further, Lord Venkateshwara made Sri Vakula Devi organize and conduct the marriage between him and Goddess Padmavati, in that way, Lord Venkateshwara, who is none other than Krishna (Damodara) being bound by the love of Yashoda (Sri Vakula Devi) fulfilled her desire of conducting his marriage. That’s how Lord Venkateshwara is known as “Damodhara – One whose belly was tied by a rope or one who is bound by love (of his devotees like Yashoda).”

Further, Once Sri Vijaya Dasaru, a devotee in Madhva Sampradaya, visited Tirumala for having the darshan of Lord Srinivasa during Brahmostava festivity, after his darshan of Lord Srinivasa, he sat inside the temple near the shrine of Lord Narashima in the inner chambers of the temple and immersed in the meditation on Supreme Lord. Because that day is the day of Rathostava (Cart Festival), which is part of the Brahmostava festivity. And the temple priests brought the procession deity (Lord Malayappa Swami) of Lord Srinivasa with his consorts for Rathostava (Cart Festival) and Tirumala temple is closed as per ritual and temple authorities not saw Sri Vijaya Dasaru sitting and meditating. After placing the procession deities in the cart and devotees started to pull, but the cart is not possible to move an inch and the temple priests and authorities were perplexed, meanwhile, Lord Srinivasa indicated to the head priest that he is not present in the cart, he (Lord Malayappa Swami) was bound by a devotee, who is sitting and meditating inside the temple. The temple authorities opened the temple and went and saw a devotee, who is in meditation near the shrine of Lord Narashima and completely lost his external sense due to immersing in the thoughts of the Supreme Lord and bound Lord Srinivasa in his heart. And when the temple head priest requested him to unbound the Lord and come out and lead the cart festival, the happiness of Sri Vijaya Dasaru had no boundaries. In front of the cart, he composed a kirtan “saagi barayya bhava rogada vaidyane – Come forward my dear Lord, who cures the disease of this material existences” and the chariot started moving. And by this incident, the glories of Sri Viaya

Dasaru spreads far and wide. In this case, Supreme Lord Venkateshwara was bounded by the love of Sri Vijaya Dasaru.

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Holy Name 36: Neela-meghanibha

Mantra: Om Neelameghanibhaya Namah

Meaning – One whose bodily hue is similar to a bluish of blackish cloud

Pastime – Once pleased by the penances and prayers of sages and demigods, Lord Venkateshwara gives his darshan to them. During then all the sages and demigods offer their respective prayers to Lord Venkateshwara. Among them is Lord Shiva, who had the darshan of Lord Venkateshwara's transcendental form and eulogized, "Oh Supreme Lord! I pay reverence to you, Oh creator, protector, and destroyer of the Universe. You are the destroyer of the wicked and savior of your devotees. I salute you and offer my respects again and again, oh Supreme Lord. The ultimate desire of the great learned is to reach your realm. You are actually equal to a thousand Suns in your radiance. You are the original Supreme Personality. Great sages have come to merge in you, O Purushottama. Indra attained his office as the Lord of demigods by performing one hundred horse—sacrifices and pleasing you. By preforming similar sacrifices, Brahma gained his office. I myself worship you by performing Sarvamedha sacrifice and achieving this present office which is very difficult to attain. You are the Supreme Spirit. I salute you, Lord. You are the remover of the delusion and dispeller of sorrow. Have mercy on me. Oh Mahamaya, the thousand-headed master of the Universe, the principal object of all the worlds, Vishnu, the multiple-armed, multiple-mouthed, multiple-eyed, dark-hued, resembling tamala tree, Lord with a dazzling diadem set with numerous precious stones, I salute your form." Pleased by Lord Shiva's prayers, Lord Venkateshwara blessed him with devotion.

Later, Kulashekara Azhwar, who was one among 12 Azhwars, was deeply attached to the Lord of Thirumala hills. During his travel to Thirumala (Venkatchala or Tiruvenkadam), he has the darshan of Lord Venkateshwara, whose transcendental body resembles the hue of a bluish or blackish cloud as mentioned by Lord Shiva in his prayers, and he not wishing to go from the sacred hills and wished to constantly have darshan of Lord's transcendental body, so he sang the following verses and expressed his desire in his Perumal Thirumozhi (the fourth set of ten),

"Instead of leading this life of mortal pleasures, I would instead prefer to be a slave to the Lord who subdued seven bulls (Krishna). I would like to be born as a crane that frolics in the Tiruvenkadam (Tirupati) temple pond of the Lord who holds the Panchajanya conch."

“I aspire not to be with the celestial maidens like Rambha or to be the King of the heaven and earth. All that I want is to be born as a fish that swims in the pond of Venkata hill which is surrounded by beautiful flower gardens.”

“Brahma, Vishnu, and Indra compete with each other to enter the temple walls of Venkadam. All that I aspire for is to be the golden vessel that holds the water that flows from the Lord’s vigraha. (It is said that during the night, Celestials descend to the Tirumala temple and have darshan of the Lord! The leftover Tirtham – holy water in the vessels, which is said to be from the Pooja performed by the Celestials is distributed to the devotees visiting the temple in the morning.)”

“ In order to feast my eyes on the holy feet of the Lord who slumbers in the ocean of milk, let me be born as a flower on which honey bees buzz, in the gardens of Tiruvenkadam.”

“I aspire not to go here & there mounted on a royal elephant with trappings of power and glory. All that I want is to be a lowly shrub on the beautiful hill of Venkata.”

“I aspire not to watch the song and dance of Urvashi and Menaka. All that I want is to meditate on the hill of Venkata where bees buzz loudly drunk with honey.”

“I aspire not to be under the shelter of the Royal Umbrella resplendent like the moon in the night sky. All that I want is to be a wild river that runs here & there amidst the beautiful gardens of Tiruvengadam.”

“I want to be just a footpath in Tiruvengadam, where Brahma and Shiva, who carries a crescent in his matted hair-locks, perform yagnas to seek the grace of the Lord.”

“Oh Lord! Like a plant that grows, you manifest to destroy the evil that lurks in the world. May I be born as a doorstep in your temple that your devotees step over so that I can see your beautiful lips forever?”

“I desire neither the kingdom of heaven nor do I want to dally with Urvashi. All that I want is to be some object that lies on Venkata hill that is able to see the coral-shaped lips of the Lord.”

“Kulasekaran, the wielder of the sharp Vel, has composed these verses worshipping the Lord of the rain-kissed hill of Tiruvenkadam. Those who recite these verses will find a place in the heart of the Lord.”

After composing these verses, Kulasekara Alwar’s prayer is answered by Lord Venkateshwara, who sanctioned the request of Kulasekara Alwar to be at the doorstep of his shrine at Thirumala, that’s the reason in all Vishnu temples the sanctum step is called Kulasekaran Padi (Step)!

From this incident, we can understand the transcendental beauty of Lord Venkateshwara, which attracts all the living entities like human beings, sages, demigods, and even the liberated souls like Kulasekhara Azhwar, which made him stay eternally on the hills of Thirumala (Venkatachala) to constantly have darshan of transcendental form of Lord Venkateshwara, which resembles the resembles the hue of a bluish or blackish cloud, that's why Lord Venkateshwara is known as "Neela-meghanibha – One whose bodily hue is similar to a bluish of blackish cloud."

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Holy Name 37: Brahmadhi Devadurdarsa Vishwaroopa

Mantra: Om Brahmadhi devadurdarsa viswaroopaya Namah

Meaning – One who took the great form that could not be seen by Lord Brahma and other Demigods

Pastime – Long long ago some sages and gods were persecuted by the descendants of Hiranyakasipu. They wanted to represent their woes to Lord Vishnu and went to the northern coast of the Milky ocean and sang the praise of Lord Janardana thus,

"Lord, Creator, Preserver, and Destroyer of the Universe, the only one in the beginning. salutations to you. Having undertaken to rule over the Universe you are resting on your serpent
Bed now, without considering our fate at all. Lord, why have you now neglected us? save us, save us." While they were praying, an attendant of Vishnu holding the Sankha, Chakra, and Mace in his hands appeared and said "The Lord is not here. He is somewhere on the earth. Why have you all come here? Please go there."

The sages and demigods wondered. "What for has he left the Milky Ocean and gone to earth?" they discussed among themselves. They were about to leave for Vaikunta. On their way, they met Narada returning from Vaikunta playing on his Veena. "Oh Narada! holy sage, there is nothing in the three worlds unknown to you. Let us know please where is Lord Vishnu now. Some wicked demons have been molesting us anchorites, Yogis, and people near Sreesaila. Ravana and his demons have been troubling us always. Vishnu alone can save us now. So We have come to seek his protection. Kindly tell us where is he now?" Narada replied "I have also come to see Vishnu. I was told that he is somewhere on a hill on the earth. So I am returning. Come, let us all go and see Brahma who knows everything." All then proceeded to Brahma's region.

The four-faced Lord was sitting on a charming throne shining like fire. Gayatri, Savitri, and Saraswathi were attending to him. Kinneras, Uragas, and many

celestial beings were worshipping him. Vedas and Shastras were extolling him. The visitors paid their respects to Brahma and took their seats. After a mutual exchange of courtesies they said, “Lord, you are our only savior now. Till now we were happy by your grace. Now we are in trouble. We have come to represent them to you. The demons of Ravana have been teasing us. They are a menace to us. We went to see Lord Vishnu and seek his protection. But he is not there. Save us from this peril. Lord,”

Brahma contemplated for a while and observed, “Ravana performed very severe penance. I granted him a boon by which he would not be killed by any other than a human being. He is therefore indulging in atrocities. I shall also accompany you. Let us all go and pray to Lord Vishnu who is on Venkatagiri."

So saying Brahma described Venkatachala, the sacred hill, its surroundings, and the natural beauty around it and added, “King Dasaratha of Iksvaku dynasty will come to Venkatadri and undertake penance on the banks of Swami Pushkarini with a desire to beget sons. Vishnu, the almighty will manifest himself before him.”

All the sages and Brahma then went to Seshadri. The hill was full of animals, birds, and trees. All trees were either fruit-bearing or flower-yielding. Gandharvas and Siddhas were worshipping the hill. Apsaras were dancing. The sages felt refreshed on seeing the hill. They had holy dips in all the lakes and prayed to Lord Srinivasa (Lord Venkateshwara). But they could find neither a temple nor a tower. They continued their search.

King Dasaratha was ruling over the country with Ayodhya as his capital. He was very famous and righteous. But he had no children. One day he asked his family priest, Vasishta “Sir, I am a sinner. I have no children. How can my sins be liquidated, and I can have sons ?” Vasishtha went into contemplation for a while and said, “You are a righteous king. How would you acquire any sin? “But”, he added, “I am able to know that you had committed some minor sins. I shall tell you how you can be redeemed of them.” Vasishtha then described the steps to be taken for the liberation of Dasaratha from the sins.

“Lord Vishnu can now be seen near the Suvarnamukhi river on Venkatachala. The place is a sacred and beautiful one with holy lakes and inhabited by Kinneras. Lord Narayana manifested himself there. Many sages visit the place to have his vision. Sages engaged in penance are to be found on the hill. If you go there your desires will be fulfilled.”

Crossing the holy rivers Godavari, Krishna, and others on the way; King Dasaratha proceeded to Venkatachala. He had dipped in the holy rivers and saw the sacred Venkata Saila which looked like the great Meru mountain. He bathed in the pushkarini and freed himself from sins. Having been purified he felt happy. He saw there several anchorites and sages doing penance. Some of them were gazing at the Sun. Some were bodies in various Yogic postures. Some were

standing in the water. Some were doing Pranayama. Some wore tiger skins while others wore deer skins and barks of trees. Some were offering libations and some were doing sacrifices. Some were worshipping Lord Hari with flowers and offering fruits and cooked colored rice. Yet some others were worshipping him with leaves of Bilva and Tulasi. Mantras such as Gopala, Varaha, Ashta Lakshmi, and Dwadasakshari were chanted by many. In the midst of the sages was sitting erect on a tiger skin Brahma in contemplation, concentrating on the tip of his nose. Dasaratha paid obeisance to the sages and Brahma. He took his seat before them; Addressing him Vasishtha said, “Brahma is doing severe penance here along with several other sages. Very soon, Lord Vishnu will manifest himself here. Oh King, have a holy dip in the sacred Swami Pushkarini and start muttering prayers and Japa.”

Dasaratha requested Vasishth to initiate the necessary Mantra. He was initiated. He began to mutter the twelve-syllable Mantra while sitting at an even place near the Pushkarini in front of a Yantra especially drawn and after worshipping Lord Srinivasa. Vasishtha also was seated on the grass. He also began to recite the Mantra. Shortly afterward a great sound was heard. All were horrified. A brilliant light, as great as all the lightning put together, was seen. It was as though millions of suns and moons appeared simultaneously. None could understand what it was. In the midst of the light, a dazzling Vimana sprang up. It had several towers, compound walls, gates, gem-studded festoons, and flags in it. Decorated exquisitely it was giving out a steady brilliant light. There were many fruit-bearing and flower-bearing trees in it. A good playground is also there. There were also elephants, horses, chariots, birds, and animals of various kinds. A fine and fragrant breeze was blowing. Multifarious musical instruments were producing melodious notes, Every thing was pleasing to the eyes, and satisfying to the hearts. Angels were dancing. Beautiful women were handling fans and umbrellas. Everyone present saw the wonderful Vimana and was amazed. All stood staring at it.

Brahma then called all the sages, and Indra, and said “this wonderful celestial Vimana, fit to be worshipped by Indra also shines like the Great Vishnu Mandir. Let us go into it and see.” All entered the first gate of the Vimana. Chanda and Prachanda, the gatekeepers, permitted them with reverence, to enter. After crossing seven gates the visitors saw Lord Vishnu. Flowers were raining and celestial drums were being beaten. There was celestial music echoing three worlds. All the planets, Rudras, Demigods, Nagas, and Yakshas assembled to have a Darshan of the Lord and to pay homage to Him. With a smiling face, crowned head, and dazzling ornaments Lord Vishnu was shining most brilliantly like the Sun, in the Vimana. Goddesses Lakshmi and Bhoodevi were on either of his sides. All the visitors and Dasaratha saw the Lord. The Lord wore yellow silk robes. He had four arms. His teeth were brilliant. He outshone millions of cupids in splendor. He was compassion, patience, and tranquility personified. He was magnanimity manifested. His nails wage as brilliant as the rising full moon. He was seated near a parijatha tree, the tree of Paradise. He had a beautiful golden belt around his waist and a knife hanging from it. Everyone present had a direct

vision of the Lord, the vision for which sages do penance for a long. All were extremely happy. They feasted their eyes. They danced. Tears of joy rolled from their eyes. Everyone saw the Almighty again and again. All were immersed in joy. Then Agastya and other sages began to praise the Lord thus,

“Obeisance to you, O Lord, you are the penance, its doer, bestower, and receiver of its fruit. Yagna is dear to you. You are every religious act, Sraddha, and Dana. You are also every such act intended for other demigods. Any good deed done meditating on you is a complete dedication to you. You are pleased by the action of anyone. Pleased by tapas you bestow everything. Forgive us Lord, our shortcomings.” Then Sanaka and other sages eulogized the Lord thus, “Lord, you dwell in Vaikunta, you are the source of the Universe. You are the Universe. Salutations to you. You are smaller than the smallest atom. You are known by mind and knowledge. You are self-illuminating, You are the prop of everything. Oh dark blue-hued Lord, holder of Sanka, Chakra, and Gada, obeisance to you. Your lotus feet are our sole refuge,”

Then Dasaradha offered his invocation thus, “Lord, in order to have your vision Indra and other great demigods performed penance. The Goddess of wealth desires your grace always Oh Vishnu, there is none greater than you. You are the only one to whom all should offer prayers. Ever-blissful Lord, you are the all. What else can I say?”

Finally, Brahma offered his prayer thus: “Lord, in the beginning, you were the only One, Narayana. You created water and released the vital force. An egg was formed. Later on, you created me. Then I created human beings. You are the primary origin of the whole creation. You are its source. You are the soul of the Universe. You are the master of all. All others enjoy or suffer the fruits of their own deeds. You are the regulator of all. You are the one who grants happiness to every other. You are spiritual knowledge. You are the truth. Infinite are your forms. You are the bliss. None can know you. I was born from your navel. How can I praise you? You are an ocean of virtues. Pardon me and my shortcomings. Favor me with your grace."

Thus every one sang the praise of the Lord and opened up his mind before the almighty. The ever-compassionate Lord cast his sympathetic looks or merciful glance at them and asked in a thunderous voice:

“Brahma, I am pleased with your prayer. You have come here along with other demigods and sages. Let me know the purpose of your visit.” Brahma replied thus, “Long ago, a demon called Ravana, the son of Visravas did great penance and obtained a boon from me that he would not be killed by anyone except a human being. Taking advantage of the boon he had been troubling everyone. He had become a menace to brahmans. We had gone to Vaikunta and Kshieerasagara to represent you. We could not see you there. We have come here to seek your protection learning that you are here. You are the only savior.

Lord Vishnu assured all the supplicants of his helping hand. “Brahma, I am the only refuge for you all. You need not fear. Very soon I shall be doing away with that demon Ravana. Rest assured.” he announced.

Turning to Agastya, he extended a hearty welcome to him and enquired about him. “My Lord, I have come to have your darshan. I have a humble submission too to make. Near Sreesaila there are some Rakshasas. They are arrogant on account of the boons they secured. They are now troubling everyone. How can people suffer under your very presence? How is it that they are neglected thus? The virtuous indeed need protection. The wicked deserve punishment. By your grace, mankind should live free from dangers, they should have prosperity longevity, health, and wealth. Kindly save them,” represented the great sage. Brahma and others also requested the Lord to take urgent action. The Lord declared, “Now itself I shall grant you the boon. I shall eliminate all the wicked and ensure safety, health, and wealth for everyone. Every living being shall live for one hundred years. I shall grant these blessings even if one does not ask me.”

The Lord then welcomed Sages. The sages again submitted, “Lord of Seshagiri, this is a sacred country. Penance made here rewards quick results, but the troubles caused by the wicked are unbearable. We pray, Lord, to make this region happy. Please reside on this holy hill. What is the use of your staying somewhere invisible to all living beings? Kindly make yourself visible to all." The Almighty complied with the request. Then Lord enquired Sankara about the purposes of his visit. “Stay forever where you are now, Oh Lord,” requested Siva. The Lord said “I shall stay on Venkatachala till the end of the present Kalpa. You also stay at the foot of the hill.”

Lord then turned to Dasaratha and asked “I am seeing you after a long time. What is your purpose?” Dasaratha replied “My Lord, Achyuta, by your grace I enjoyed the kingdom and wealth for a long. I humbled all my enemies. But alas I have no sons. It is said that one without sons has no place in the other world. Pray, grant me a son, one who will be famous and outstanding in valor in the Universe.” The Lord said, “Oh king, the past is responsible for the present. What shall I do?” Dasaratha then pointed out “Lord, will darkness exist after the sun rises? All sins vanish in your sight. I have seen you, Lord. How can sins affect me still? The Lord was pleased with Dasaradha’s entreaty and said “You have sung my praise in four slokas. So you will have four sons, who will be brave ideal, and valiant heroes as brave as myself. Return to Ayodhya and perform the sacrifice." Dasaratha was very happy. He thanked the almighty and extolled him. He went around Lord Vishnu (Venkateshwara) several times and praised him. Accompanied by his party he returned to Ayodhya.

Lord Vishnu then called Brahma and said “It is getting late. Have you anything else to say? Ask. I shall grant your request.” Brahma requested the Lord to stay on Venkatachala to be within reach of living beings also, “In the Kaliage everyone will hanker after personal comforts only. None will know righteousness

on earth. All will be feeble, sick, and full of sinners then. Such people will have to go to hell after death. Merciful Lord, be pleased to stay on Venkatachala in the interest of the world," Brahma requested. The Lord said "You have asked me a great boon. You are kind to all creatures. I shall stay here as desired by you with my consorts till the end of the Kalpa. The penance of those who perform it here shall bear fruit. Similarly, yagnas and yagas performed here shall fructify. Saying this Lord Venakateshwara (Vishnu) vanished from their vision.

From this incident, we can understand that Lord Venkateshwara is "Brahmadhi Devadurdarsa Vishwaroopa – One who took the great form that could not be seen by Lord Brahma and other Demigods," in this case, initially demigods headed by Brahma were not able to see the transcendental form of Supreme Lord, but after being pleased their penances, he appeared to them in a form which is great that all the demigods became stunned due to amazement.

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Holy Name 38: Vaikuntagatha saddhema vimanathargatha

Mantra: Om Vaikuntagatha saddhema vimanathargathaya Namah

Meaning – One whose Vimana is concealed in the Yogamaya from Vaikunta (Spiritual World)

Pastime – Supreme Lord Vishnu, who was very pleased by the penances of Sage Agastya and King Sankha, further due to the arrival and prayers of various sages, Supreme Lord manifested himself on the shores of Swami Pushkarini. After that, he accepted the prayers of all demigods and sages, fulfilled their desires, and as requested by Sage Agastya, agreed to stay on the sacred hill for the benefit of all the people and sages. Meanwhile, for his stay, there needs a place with a tower (Vimana). So, Supreme Lord Venkateshwara revealed the Vimana (Tower), which was concealed from the mundane vision with his Yogamaya. This Vimana is from the Spiritual world. After which, Lord Venkateshwara mentions, "Oh Agastya, as per your wish I will stay on the sacred hills. This is my Vimana, which was once hidden from mundane vision and is visible now, this Vimana is capable of granting final wishes. It shall be a supreme one with precious gems. Anyone who ascends it bathes in the Swami Pushkarini and drinks of its holy waters, visits and worships me with devotion gets all his ambitions fulfilled. Any person who salutes the hill from even a distance of one hundred yojanas shall be absolved of all his sins by my grace and shall reach my realm at his end. Those who worship the Pushkarini shall also get benefited materially and spiritually."

The sages then saw the Vimana dazzling like the sun, on the southern bank of Swami Pushkarini. It was tastefully decorated with gems and jewels. All its towers were decorated. Never seen by anyone till then, it was very tall and moving on the hill. The sages were astonished at seeing it. "What is this wonderful object which we never saw so far?" They questioned each other. "It must be the

wonderful act of the Almighty. We are seeing this sacred Vimana on the banks of the holy Pushkarini," observed they.

All the Siddhas, Sages, Yogis, the seven great rishis, and natives of the white island (Svetadvipa) and Brahma saluted the Almighty. After a while, the Lord disappeared. Everyone was depressed. All began to weep to look at one another. "Lo'. What a glorious light flashed out from the Lord! How it spread throughout the universe! The mighty weapons appeared as though they would reduce to ashes the entire universe and dry up all the oceans! What a great light! How wonderful are the hands of the Lord! His face is like the full moon. How lovely are his ears with gem-studded jewels! How bright are his nails! They are like the moon land! None can describe him or glories of his Vimana or his abode." "There is no place in the entire universe, compared to Venkatadri. There is no God, anywhere, other than Venkateshwara. There will be no personality equal to him (Venkateshwara). There is no lake equal to Swami Pushkarini. The seven great cities, which are capable of conferring merit are nothing when compared to Venkatachala," so eulogizing they felt extremely happy.

The Brahmins and other people bathed in the Pushkarini and visited the Vimana. They paid obeisance to Achyuta, whose praise they sang. They got down the Vimana and prostrated before the Supreme Lord Venkateshwara again and again.

Agastya and his companions continued to stay on Venkatachala, bathing in the holy waters of the Swami Pushkarini and meditating on Janardana. Twelve years elapsed. Meanwhile, the sages chanted the sacred eight-syllable Mantra, which is recited by those desiring salvation from the cycle of births and deaths. Brahma and Sankara perform the duties entrusted to them by virtue of the power they acquire by uttering this all-powerful divine spell.

On the expiry of twelve years, Agastya and his party went around the Vimana and prostrated themselves before Lord Venkateshwara. Meanwhile, the Vimana again disappeared. All were astonished. "This Vimana vanished once. It has appeared again. How wonderful!" everyone thought. King Uparichara Vasu offered worship to Lord Vasudeva and recited the twelve-syllable mantras in the Vimana. The Siddhas and other natives of Svetadvipa, all holders of Conch and discus chanted the same mantra staying in the Vimana for a long. The seven sages, Devas, Sukra, Brihaspati' Yogis and Sanaka, and others saluted Janardana. They sang the praise of the holy hill and returned to their respective abodes. The divine conch then went to Indra's region. Vishwaksena accompanied by his able ministers engaged himself in wiping out the rakshasas. "The Vimana will remain on the sacred hill being worshipped forever. It will be seen by those who meditate on Lord Venkateshwara and perform penance. Those who meditate will have the vision of the celestial Vimana by the grace of Lord Sri Hari in the Kali age also" announced Agastya. "Lord Sri Vishnu will remain here with all his divinity, just as he was seen. He will stay here with his consorts. The

Vimana will be famous and capable of setting at naught everyone's sins" added Agastya.

From this incident, we can understand that Lord Venkateshwara is "Vaikuntagatha saddhema vimanathargatha – One whose Vimana is concealed in the Yogamaya from Vaikunta (Spiritual World)."

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Holy Name 39: Agasthabhya architha seshajana drukgochara

Mantra: Om Agasthabhya architha seshajana drukgocharaya Namah

Meaning – One who based on the request of Sage Agastya became visible to his other devotees

Pastime – Once Sage Agastya, who wished to have the darshan of Supreme Lord Vishnu, along with his associates visited Venkatachala, where many other sages were seated. Agastya and his party saw them. They were received with courtesy. "We are fortunate today. We have met you, great sages, kindly let us know the purpose of your visit," the sages there asked Agastya. "We are in search of the Lord of the Universe, the Omnipotent. Unable to have his vision, we are wandering. Now we are before you," replied Agastya. The sages sitting on the hill said, "There is a king, Sankha, by name, son of Sutha. He has worshipped the almighty and he is now doing penance on the banks of Swami Pushkarini. He had the vision of Bhagavan. So, let us all go to Swami Pushkarini at once and behold Lord Purushottama, the Almighty. Let us not waste time here" So saying the sages accompanied by Agastya and his party proceeded to Swami Pushkarini. Discussing the glory of Narayanadri, they were nearing the lake. Meanwhile, thousands of Siddhas, natives of the white islands (Svetadvipa) met Agastya and his party. Both sides exchanged greetings and courtesies. All of them accompanied by Brihaspathi and Sukra reached the Pushkarini. There also the Lord was not found. Sankha engaged in deep meditation was there. He saw the sages and was exceedingly glad, he was reminded of the blessings he received that one day great sages would meet him. Immediately he got up and paid reverence to the visitors.

Another devotee, King Uparicharavasu, Sankha, and several others assembled at the Swami Pushkarini. They desired to have a vision of Govinda. They had their holy bath in the Pushkarini and spent some days worshipping Lord Vishnu. They did severe penance for three days there. On the fourth day, Lord Narayana revealed himself before them. Bright as the rising Sun, the Lord was lustrous. His eyes were charming, and his diadem was set with precious stones. His face was calm. His neck was like a conch. His chest was broad. He had majesty in his person. He had one thousand, long hands. He held various weapons in them. His body was exquisitely decorated with costly and precious ornaments. His lips were red. His eyes were rosy. He was brilliant ear rings; which threw luster on his

face. His eye-brows were enchanting. His body was dressed with splendid silk clothes and anointed with celestial sandal paste. He wore Vayjayanthi on his chest. It was shining like lighting in a dark cloud. The bases of his feet had marks of the conch, flag, discus, and lotus. His crown was glittering. He was seated on Garuda. Goddesses Sri and Bhu were on either side of his. Like the destructive fire at the end of an era, he was blazing. He was a terror to the wicked and a source of courage and fearlessness to the good. The sight of the Lord was so extra-ordinary as was never before seen by any one, human beings or celestials. Everyone looked at the wonderful, beautiful, and brilliant sight with eyes wide open.

"Lord we are all afflicted with sorrows" they all cried and fell down on the ground, prostrating before him and yelling”

“Lord save us, Save us."

Brihaspathi, Agastya, Sukra, and Vasu gazed at Supreme Lord again and again. They saluted him with devotion. Meanwhile, the sound of hundreds of conches vibrated from the sky. Melodious sounds of many musical instruments were heard. The entire demon race was struck with fear. These dwellings on Narayanadri were very happy. Even the animals dwelling on the hill felt elated. By the sound itself, Brahma could infer that Lord Vasudeva revealed himself and descended on the hill. Lord Sankara accompanied by Durvasa and other sages came down to the Almighty. Indra also could know that it was the great occasion of the manifestation of the Almighty. Accompanied by demigods he rushed to the hill. Hearing the sound of the conch, Vishwaksena could make out that it was the signal proclaiming the descent of Lord Vishnu. He also hurried to the Lord. The Seven great sages came. Also Sanaka and Sananda. Everybody saluted with great devotion and joy,

The Lord assured them of all they desired. “I shall fulfill all your desires. You will get salvation by my grace at the end of the Kalpa. Till then carry on your penance with determination. Listen to my stories. Sing my glories. Engage yourselves in penance,” he advised.

In the meantime, Brahma paid reverence to Sri Vishnu and said “Bhagavan, Achyuta, omniscient, kindly hear my submission. These Gods have been denied their due shares in Yajnas. The demons have ousted them and usurped their share. The Gods are unable to kill the demons. Please destroy the Rakshasas".

Bhagavan Vishnu smiled. “These Rakshasas have been troubling the Demigods. Vishwaksena, you annihilate the demon race," he ordered.

Followed by Brahma, all demigods, sages, etc… offered their respective prayers and Lord was very pleased. For that, Lord addressing Agastya who was shedding tears of joy said “Oh Agastya! I am pleased with your devotion. Ask any boon. I am prepared to grant it; however difficult it may be.” Agastya was extremely

happy at the Lord’s gesture. His hair stood at its ends. With folded hands, he submitted, “Lord, Keshava, I could not see you so far in spite of my search for over a century on Narayanachala. I am highly excited as I see you now, today at last. Bless that I may have pure, supreme, and concentrated devotion to you. Further, please reside on the hill and bless the people.”

Lord Vishnu said “As you desire, Agastya. I shall dwell on this hill.”

Agastya said, “One condition, Lord, you should be visible to one and all”. Lord Vishnu (Venkateshwara) assured the sage “I shall stay here with my consorts and bless the people with darshan.”

From this incident, we can understand that Lord Venkateshwara is “Agasthabhya architha seshajana drukgochara – One who based on the request of Sage Agastya became visible to his other devotees.”

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Holy Name 40: Vasudeva

Mantra: Om Vasudevaya Namah

Meaning – One who is Lord Krishna, son of Vasudeva, or One who lives all over

Pastime – Hathiram was born into a middle-class family, He had four brothers and his family moved to the Village Gunachaur near Banga city of Punjab. Now also, every year on the fifth of Ashaad, people from Punjab, and Himachal gather at village Gunachaur to pay tributes to Baba Hathiram. He stayed at Village Gunachaur for a long time, then he left in the search of a real God. The old name of the village Gunachaur was "Tilla Raja Gopichand".

In the search for a real God, like a muni, he roamed everywhere and by the mercy of Lord Srinivasa (Venkateshwara), he reached Tirumala and understood the scriptural basis and philosophy of Vaishnavism from the Acharyas in Tirumala, he fully convinced that Lord of Tirumala is the transcendental personality and real God. He is the Supreme Lord Vasudeva. Finally, he started serving the Lord in Tirumala with his humble service. Because his beloved Lord Srinivasa has come to his rescue in the form of a Hathi when he was in danger. So people started to call him Hathiram Babaji.

But, His service is checked by many so-called pandits and other people of Tirumala who suspected him of his devotion to Lord Srinivasa and Lord Srinivasa made all the people of Tirumala, even King Krishnadevaraya know the devotion of Hathiram Babaji, so much so that the entire Tirumala temple came under his control to serve the Lord Srinivasa.

As a Head priest of the Thirumala Temple, Hathiram Babaji served the Lord for many decades and streamlined the services for Lord Srinivasa, he saw Lord

Srinivasa has a small baby and named him Balaji. Many services in Thirumala temple are started by him and he established his mutt in Thirumala still people can see the dice board of Hathiram Babaji and his paraphernalia in his mutt.

Hathiram Babaji used to play dice with Lord Srinivasa and serve him with utmost devotion. He is the one, who was named Lord Srinivasa as Balaji, usually in the Northern part of the country, people are habituated to seeing the Lord as a dear friend, especially since Lord Krishna has a small baby. So he called his worshipable Lord Balaji. He used to treat Lord Srinivasa as Balaji (One who is a small baby), reminded of Lord Krishna's pastime, Hathiram Babaji started to offer daily fresh butter to Lord Srinivasa, which is continuing to have a tradition in Tirumala temple. Butter was very much liked by Lord Krishna during his stay in Vrindavan.

From this incident, we can understand that Lord Venkateshwara (Srinivasa) is "Vasudeva - One who is Lord Krishna, son of Vasudeva or One who lives all over."

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Holy Name 41: Hari

Mantra: Om Haraye Namah

Meaning – One who is Lord Hari

Pastime – Lord Sri Venkateswara once assumed the role of a paramour and had a stroll on the northern side of Venkatachala. His consort was by his side. Some sages were narrating the greatness of the hill there. "It is full of all types of fruit-bearing and flower-yielding trees, springs, and rivulets. This is a very splendid spot. Let us perform a Yagna here" they thought. The sages commenced a Yagna addressed to Lord Vishnu or Hari.

Lord Venkateswara arrived at the Yagna (sacrifice). He wore beautiful golden clothes. He had a diadem on his head. He held a sword in his hand. His face was glittering with smiles. His eyes were broad. His neck was like a couch. His arms were long. He was like cupid incarnate. His charm was enchanting the world. He wore a golden sacred thread also. He entered the assembly of sages in the guise of a lovely courtesan. He was chewing betel leaves. The sages were struck with wonder at the sight of the uninvited visitor.

"What for have you come here?" they questioned him. "Where is your residence? who are your parents? what is your name?" they went on questioning.

"I am neither a king nor a brahmin. In fact, I do not have any caste. Neither have I any residence. I dwell everywhere. I eat everything. I go everywhere. I assume all bodies. I do not have a name. I have come to see you. You are all great sages. How is it there are omissions in the procedure of the rituals you are adopting?" the intruder observed.

“The time for offerings in the sacrifice is fast flowing. So we are in a hurry to offer the sacrifice,” the sages replied.

The Lord rushed to the place of sacrifice and himself received the offering with both his hands. The sages were astonished. “I am pleased," the Lord said and disappeared.

“The Supreme Lord Vishnu or Hari has descended. We are extremely lucky indeed. We are blessed, ” exclaimed the sages. They continued the rest of the Yaga with greater enthusiasm.

From this incident, we can understand that Lord Venkateshwara is “Hari – One who is Lord Hari,” the Supreme Lord of one and all, the enjoyer of all the sacrifices. Long ago, when Dhurva Maharaj performed his penances, Lord Hari, who was made his abode as a pole star, arrived to bless him. Similarly, in this case, the Supreme Lord Venkateshwara, who is none other than Hari, visits the place of sacrifice of Sages and accepts the offerings and by which he shows the world that, he is that Supreme Lord Hari.

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Holy Name 42: Theerthapanchakavasine

Mantra: Om Theerthapanchakavasine Namah

Meaning – One whose special presence is there in the five sacred waters

Pastime – There was once a brahmin who wanted to do an extensive pilgrimage to all tirthas. He had a dream the night before he started. In that, Lord Vishnu advised him thus, “On Venkatachala there are several sacred tirthas including Kapila Teertha. There is no need for you to go everywhere. Bathe in the tirthas on Venkatachala following the instructions of the scriptures. You will acquire the merit you hope to accumulate by going on extensive pilgrimages. I have my special presence in these holy tirthas.” The Brahmin woke up, gave up his idea of pilgrimages, and proceeded straight to Venkatachala. He bathed in all the tirthas on the sacred hill and acquired the merit derivable from various pilgrimages. Whoever desires to go around the earth on pilgrimages will do well to circumambulate Venkatatachala. By merely looking at the peak of this hill, Balarama attained the fruit of all pilgrimages. Above the hermitage of Vishwaksena, there are five other holy lakes (five sacred waters), in which there is a special presence of Supreme Lord Venkateshwara and whoever takes their bath in that holy tirthas will get special blessings from Lord Venkateshwara. In one of those, Agni did penance. The sacred tirtha is an unfathomable one. It is known as Agneya teertha. Above it is the sacred Brahma tirtha. The seven great sages had their hermitages and lakes near them. Seventeen water springs on

the hill are holy and relieve the sins of those who bathe in their waters and sing their glories along with Lord Venkateshwara's pastimes.

From this incident, we can understand that Lord Venkateshwara is "Theerthapanchakavasine – One whose special presence is there in the five sacred waters," in this case, from the words of the Supreme Lord himself, the merit of traveling extensively to all the places of pilgrimage was made possible just by visiting the holy place of Venkatachala and also the merit of taking a dip in all holy waters can be obtained in the bathing in the important tirthas of Venkatachala. This was obtained by the Brahmin as per the instruction of Lord Venkateshwara (Srinivasa). This is possible only because of Lord Venkateshwara's special presence in the holy tirtha and holy hill, until Lord's blessing is there, no water source is sanctified and called a tirtha, here Supreme Lord Venkateshwara himself revealed to the Brahmin about his special presence in the holy hill and sacred tirthas like Swami Pushkarini, Akasha Ganga, Papavinasham Tirtha, Agni Tirtha, Kumara Dhara Tirtha, etc... on the sacred Venkatachala hills. Accordingly, Brahmin also arrived and took a bath in all the prominent tirthas of Venkatachala and got the merit, expected from traveling to all holy places and taking a bath in all sacred waters.

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Holy Name 43: Vamadevapriya

Mantra: Om Vamadevapriyayai Namah

Meaning – One who is loved by sage Vamadeva

Pastime – Once upon a time Sage Vamadeva did severe penance for several years to propitiate Lord Brahma. The four-faced Lord Brahma, seated in a lotus revealed himself before Vamadeva and said, "I am very much pleased with your penance. I am here to grant anything you want."

Vamadeva requested Brahma to enlighten him about the glory of Swami Pushkarini. Pleased by the request of Sage Vamadeva, Lord Brahma, who is the topmost Spiritual Master, then narrated, "Oh Sage, On the banks of the sacred Swami Pushkarini, the Moon born of the milk ocean donated golden jewels and obtained beauty and charm. Cupid presented maidens and achieved love and passion. Kubera became the Lord of riches after donating gold at Swami Pushkarini. Indra gave away sixteen kinds of gifts and vanquished his enemies. A certain Brahmin, who imparted knowledge to many on Venkatachala attained supreme knowledge. Every act of charity made on Venkatadri earns great merit and ensures higher worlds to the donor. On the northern side of Venkatachala, there is a hill called Salivahan which cures diseases and relieves all sorrows of mankind.

Swami Pushkarini Teertha is a holy and famous one conferring great merit. On its banks dwells the Almighty, the Lord of the Universe. Anyone, who on getting up

from his bed in the morning recites the name ‘Swami Pushkarini’ attains the supreme state. A look at the lake and a dip in it eradicate all sins and woes of the bather. One who drinks of its waters goes to Swarga on a celestial plane. The sick become healthy, and the bereaved get relieved of their grief, if only they drink the Pushkarini’s sacred waters. Sri Vishnu himself declared that the Pushkarini was equal to all tirthas and Ganga. Thus, Brahma described the glories of Swami Pushkarini and its master Lord Venkateshwara. After which, Sage Vamadeva performed his penances at the shore of Swami Pushkarini, and pleased by his austerity, Supreme Lord Venkateshwara appeared to him, Supreme Lord blessed him with devotion and Sage Vamadeva stayed for a long time on the hill and served the lotus feet of Lord Venkateshwara. After this, Sage Vamadeva continued to travel and propagated the glories of Lord Venkateshwara and the sacred hill and its tirthas. So much so that, King Janaka, the ruler of Mithila, heard the glories of Lord Venkateshwara and the sacred hills, and arrived to have darshan of Supreme Lord Venkateshwara.

From this incident, we can understand that Lord Venkateshwara is “Vamadevapriya – One who is loved by Sage Vamadeva.”

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Holy Name 44: Janakeshtapradha

Mantra: Om Janakeshtapradhayai Namah

Meaning – One who is bestowed love by Janaka

Pastime – King Janaka was a master of all Sastras. He adhered to truth always. He never swerved from the path of righteousness. Devoid of anger and attachment he was content with what he had. He gave up all sensual pleasures, He had a brother named KUSAKETU. Sita was the foster daughter of Janaka. Kusaketu had three daughters. All the princesses were exceedingly beautiful Janaka entrusted his kingdom to his brother, who ruled over it. Once he thought “I must be ever happy. Never should I face any sorrow.” The idea was itself against nature. So Lord Hari wanted to teach Janaka a good lesson. After some time Kusaketu and his wife died. “Where did you so, my dear brother, leaving me and your daughters? Till now I have never tasted grief. Today I have to weep on account of your death” wept Janaka, who plunged in grief. Somehow he completed the obsequies and libation ceremony of his deceased relations. Unable to contain the sorrow he left his kingdom, food, sleep, and all comforts. Satananda, his priest, tried to console him. But Janaka’s grief knew no bounds. He wept shouting, “What a great calamity has fallen on me. My brother is no more. The ten-headed Ravana and his son Indrajit, who are my enemies are ever ready and waiting for an opportunity to kill me. I am old and helpless. I have another problem. where can I get a suitable husband for my daughter, Sita? My desire is that Sita and my brother’s daughters should be the daughters-in-law of one and the same King and live happily. Further, I am afraid of Ravana. Will that demon abduct Sita? Many kings intend to marry my daughters. How can I fight

them single-handedly? Our daughters are votaries of Vishnu. Kindly enlighten and guide me. What is the way out? How can I be free from these worries? Who is my savior now? By meditating on whom can a human being get material enjoyment as well as salvation?".

Satanada enlightened that Lord Vishnu, the Almighty was there to save his devotees from their difficulties. He narrated an incident from his own life thus, "Once, I went to sage Valmiki
He received me very affectionately. We spent a good time in religious discussions. Meanwhile, Narada, the illustrious sage, came playing on his Veena. We all accorded a hearty welcome to him. Narada enquired Valmiki about his welfare and penance. "By your grace, everything is going on well. Fruits are available in and out of seasons also, by God's grace", said Valmiki.

After an exchange of formalities, Valniiki questioned Narada Saint, you move everywhere; which is the holiest Vaishnava pilgrimage center in all the three worlds? Which is the sacred teertha where all the other teerthas congregate? Which is the Kshetra in which the residents near which also acquire immense merit? Where does Bhagavan Sri Vishnu dwell with his spouses"? Which is the holiest teertha?" Narada said that similar queries were put to Sri Shiva by his son, Skanda. He narrated the story of Skanda. In reply to Satananda's queries, Narada replied: Sri Venkatachala is the Kshetra and the Swami Pushkarini is the teertha,"

After hearing this from Satananda, King Janaka performed a sacred horse sacrifice, Aswamedha Yajna on the banks of the River Ganges. Several sages attended it, Janaka received them with due honor and said, "Blessed am I today. You have all come." The sages also expressed their happiness and spent the night in discussions on religious topics. The morning they assembled before the king. Each one narrated or more legends of Lord Narayana. In the congregation, Sage Vamadeva was also present. Some sages asked him: "Vamadeva, have made extensive pilgrimages in the world. We would to know from you, Sir, Where the Almighty resides?". Vamadeva answered, "About 200 yojanas south from here there is a sacred hill, Venkatachala, where he lives. Gods, Gandharvas, and sages also dwell there doing penance. I have also gone there. I saw Narada, Agastya, and other sages there. I asked them about the glories of Venkatachala. They did not reply. Agastya, however, saw me and enlightened me about his presence thus, "Once Narada who meditated on the Almighty on the banks of the river Godavari could not have a vision of Bhagavan Vishnu. So. he went to Brahma and questioned him about the whereabouts of Bhagavan. Brahma went into contemplation for while and said, "Nowadays he is on Narayanagiri along with Lakshmi. You go there if you want to see him." Then Brahma said to Narada further, "There are many lakes. tanks, rivers, and ponds on the Hilly. They should be worshipped. Go round the hill till you see Vishnu. Stay there you have the Darshan of the Almighty. Just as Vedas are the most sacred of all Shastras, so also Hari is the Supreme Lord. Of all the tirthas, Swami Pushkarini is the holiest."

Narada was on the way. We met him then. By saying this Sage Vamadeva concluded his glorification of Venkatchala.

As heard from Vamadeva, and also advised by Satananda, Janaka travels all the way to Venkatachala and bathed in the holy waters of the Pushkarini. He offered worship to Lord Venkateswara with great love and affection, and rendered various services to Lordship and returned to Mithila and ruled over his kingdom righteously."

The first Janaka is the son of Nimi Chakravartthy, who obtained detailed information on the glory of the Lord of Seven Hills and of Swami Pushkarini, from Sri Vamadeva Maharshi. Extremely impressed by Sri Vamadeva Rishi's accounts, Janaka Maharaja completed all his royal duties and all the sacrifices he had to perform, handed over the reins of administration to able ministers, and traveled to Tirumala for worshipping the Lord Venkateswara, which had been his ardent desire ever since the time he heard about the glories of Tirumala from Sage Vamadeva and Satananda. Accordingly, his wishes were also fulfilled, Supreme Lord Rama, who is none other than Lord Vishnu (Venkateshwara) appeared and married Sita, and also all other three daughters were married to younger brothers of Lord Rama, namely Lakshmana, Bharatha and Sathrugna.

From this incident, we can understand that Lord Venkateshwara is “Janakeshtapradha – One who is bestowed love by Janaka.”

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Holy Name 45: Markandeya Mahatheerthajatha Punyapradha

Mantra: Om Markandeya Mahatheerthajatha Punyapradhaya Namah

Meaning – One who gave blessings to sage Markandeya, who bathed in all sacred waters

Pastime – Markandeya, son of Mrikandu Rishi, after his intensive prayers were blessed with longevity by Lord Siva. He returned to his parents and prostrated himself before them. He enlightened his parents about his achievements and requested them to permit him to go on a pilgrimage. “Your intention is laudable. You are an ideal son. A good son is one who pleases his parents with his exemplary life and achievements. An ideal wife is one who desires the good of her husband always. A sincere friend is one who conducts himself like in the pains and pleasures of his companion. One can have such a son, wife, or friend by the merit of his previous life only. Parents feel most happy when their sons are with them. So also sons feel when they are near their parents. Seeing our condition, my son, how can you leave us and go?” observed the parents.

Markandeya assured his parents that he would be seeing them every year, and added “the merit acquired by one who visits holy places and bathes in sacred waters purifies the entire family.” The parents were happy, hugged their son,

and permitted him blessing him thus: “May you live long, our good and dear son. May you have ever-lasting bliss. Be inclined to do your duties always". Markandeya thanked his parents, went around them, and left for Varanasi. He had a dip in the holy waters of the River Ganga and paid reverence to Lord Vishwanatha of Kasi. Later on, he saw Garuda flying in the skies and enquired him about other sacred places worth visiting. “The holiest of all tirthas is on the banks of River Suvarnamukhi, in the south. There is a sacred hill called Venkatasaila, which should be visited by one and all. There live many sages and yogis engaged in meditation. The hill is capable of redeeming one of all his sins. By visiting it gods also are revered," said Garuda. Garuda then narrated his own experiences. “All tirthas are there. Of all Swami tirtha is the holiest. West of it is the shrine of Lord Sri Bhoovaraha. South of it dwells the Lord of Vaikunta. All gods are there worshiping him. Better go there, bathe in the Swami tirtha, and pay homage to Venkateswara. You will be happy”. Garuda said and departed to Venkatachala. Markandeya Rishi went to Suvarnamukhi and then to Venkatachala. He came across some disciples of Agastya, on their way to Venkatachala. All visited the tirthas on the way and bathed in their waters. On their way, they all paid reverence to Lord Narasimha, in a cave (Ahobilam) and prayed to him “Oh Lord, Narasimha, savior of Prahalada, save us”. They then proceeded further and had holy dips in Swami Pushkarini. They visited Lord Swethavaraha. Prostrating themselves before the Boar-bodied Lord, Markandeya paid homage to him thus: “O Lord! Varaha, salutations to you. Achyuta, Varada, we prostrate ourselves before you. You rescued the earth when it was in great peril. Then you assumed the body of a boar. Save us, Lord Sree Venkatavaraha, savior of your devotees.” All then went to the shrine of Srinivasa. Markandeya prostrated before the Lord and sang his praise thus, “Lord, Your eyes shine like the Sun and the Moon. Your consort is Lakshmi. Brahma and Siva also pay obeisance to you. You are the father of Cupid and redeemer of all sins. Save us, Lord of Venkatagiri, Ocean of compassion, we seek refuge in you. We salute you always; Lord of the Universe. There is no master except you.”

vina venkatesam nanadho nanadhah
sada venkatesarn smarami smarami
hare venkatesa praseedd praseeda
priyam venkatesa prahaccha prayacha!

Meaning: I have come over here from a faraway place, to worship you. Grant me Lord, the merit of daily worshipping you. Pardon me, for my shortcomings. I have committed many blunders out of ignorance. Lord Hari, Lord of Seshachala, Pardon me, Pardon me."

After the prayer Markandeya remained silent, keeping his hands on his head. “I am pleased with your prayer. Let me know, your desire. I shall grant it” announced Srinivasa. “My Lord, what else do I want? I must remember you always. Grant me this boon” replied Markandeya. The boon was granted. Turning to Suddha, a disciple of Agastya, the Lord said “All your sins will be liquidated by worshipping me. Return to your Guru's hermitage after circumambulating the

Vimana (tower) of my shrine". Suddha did so and sat. Markandeya then enquired Suddha about his native place, his Guru and the sins to be eradicated. Suddha then narrated his story thus, "I am a Brahmin from the central part of Kanchidesa. I have a big family. I accepted several undesirable gifts to maintain it. I am wandering everywhere, having neither food nor clothing. I enjoyed many donations, which are prohibited by scriptures, thinking that I was earning wealth. I never did anything good. I took no baths. I never did Sandhya Vandan or Japa, I did not worship god or guests. Seeing me, all my villagers cursed me to be the worst brahmin. Revati, my wife, a good lady, told me one day, "You had committed all sins to maintain the family. You could not save a pie. You accepted gifts intended for the dead and ate the food offered to them. There is no food for us today. Our children are starving. You don't know to notice their fate. I am helpless. The learned say that nerd Venkatanayaka grants the desires of all. Please go at once to the Lord" I listened to my wife and went to the hermitage of Agastya and prostrated myself before the sage. Agastya questioned me about my problems. I told him about the curse pronounced against me. I had entreated him to accept me as his disciple and purify me. The sage could know by divine insight all the sins committed by me. He said, "You are now cleansed of your sins by your desire to undertake a pilgrimage to Venkatagiri." All brahmins there declared that I was purified. They advised me to go to Venkatachala, worship Lakshmi and Varaha, and return. Agastya enlightened me about the procedure to worship. So I am Agastya's disciple".

Markandeya accompanied Suddha. Both returned to Agastya's hermitage and stayed there for some time. The sage described the glory of Venkatachala to them. "Sri Venkatachala is a sacred Kshetra. From Vaikunta, Lord Vishnu descended on Kreedachala, otherwise called Venkatasaila, near Suvaramukhi. He was consecrated there. In the Anandanilaya on that hill resides the savior of the Universe, Vishnu, along with Goddess Kamalalaya," he added. Agastya advised Markandeya to go to Venkatachala once again and worship the lord after bathing in the Pushkarini and Kumaradhara. When Markandeya visited Kumaradhara, there was a big concourse of pilgrims there on the full moon day of Magha (February). Markandeya sang the praise of Lord Venkatesa, who advised him to return to his parents. "One would achieve the merit of pilgrimages and tirthas by serving his parents", said the Lord to Markandeya. Markandeya returned to his parents and narrated to them about his pilgrimage and experiences. He spent his life happily serving his parents and continued to travel to various holy places and frequently used to visit the sacred hill of Venkatachala.

From this incident, we can understand that Lord Venkateshwara is "Markandeya Mahatheerthajatha Punyapradha – One who gave blessings to sage Markandeya, who bathed in all sacred waters."

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Holy Name 46: Vakpathi Brahmadatha

Mantra: Om Vakpathi Brahmadathre Namah

Meaning – One who gives transcendental knowledge to his devotees

Pastime – Venkamamba was born into a family of Vangipuram (Vengipuram) sect of Brahmin in 1730 in the Tarigonda village of Andhra Pradesh state. They don't have children, they visited Tirumala and prayed to Lord Venkateswara for a child Lord Fulfilled their desire by giving a girl child in the form of Vengamamba and they named her "Venkamma". From childhood, Venkamma was a devotee of Lord Venkateswara. Since childhood, she was an ardent devotee of Lord Venkateswara and her devotion made the villagers believe that she was insane.

For Vengamamba a guru was appointed. His name was Subramanya Desika. He was a great Pandit. He became popular for his fund of patience and kindness. He saw Vengamamba and guessed at once she was a bright child. He knew teaching her would get him a name and fame. He began teaching her.

In no time Vengamamba picked up whatever he taught. It was customary for him to incorporate stories of Ramayana, Mahabharata, and Bhagavatha in his teaching. Little did he realize that this methodology would only add fuel to fire! He did not know he was pouring oil over the enkindled light of Bhakti in her.

One day when Vengamamba was not in a good mood to learn, his guru Subramanya Desika began the story of Gajendra Moksha as a stimulant to her. She was engrossed in it in no time. He narrated the story then. Once there lived an elephant king. He went with his kith and kin to drink water in a pond. He made a big mess there. He plucked all the flowers, threw them helter-skelter, sprinkled water over the she-elephants, and disturbed the water kingdom. This irritated a crocodile underwater he rose slowly and caught hold of its leg tightly! What happened to the elephant? Not until she learned her lessons of that day. Vengamamba could not argue but learned halfheartedly. She ran to her mother for the rest of the story but her mother was not good at it. Father was not available. She had to wait until her guru came the next day. She insisted on learning the rest of it before the lessons. This time the master had to yield to her un-satiating desire. So he continued, 'The elephant fought for many years with the crocodile and gradually he lost all his energy. When all his attempts failed miserably, he turned to the creator of the universe, the crocodile, of his troubles and then he. 'Oh Lord help me! Only you can save me! Nobody else!' Such a situation is a typical scene. As long as we have everything, we boast about ourselves, we nourish the ego in us. When we are immersed in the sea of troubles the 'ego' cannot help us. When we realize it and surrender totally to God, God will take care of us.

'A miraculous thing happened here. The elephant's helpless, sincere cry reached the ears of Lord Narayana far above his abode Vaikunta. He did not inform Goddess Lakshmi, he did not wait to wear his weapons, and he did not wait for his Garuda. He just came at once followed by his trail, Goddess Lakshmi and his retinue, and his weapons.'

‘Does he look like our Lord Venkateswara?’

‘Yes of course! Your Lord Venkateswara is another form of the Lord Narayana! He is touched by his devotee’s sincere prayer. So he sent his Sudarshana Chakra to kill the crocodile and saved the elephant so now my child, shall we proceed with our lessons?’ the Guru asked.

But Vengamamba could not come out of the story easily. ‘Does Lord Narayana answer our prayers?’

‘Yes! He answers the prayers of those who pray sincerely. He can be seen by such people.’

‘Can I also see him? Don’t I pray sincerely?’

‘First, you learn slokas and Sastras from your father. Presently you learn the lessons I teach’ the Guru said.

She learned reluctantly the lessons but was lost in thought. Gradually she was lost to the world. She spent her time mostly staring at Lord or praying to Lord all the time. She would laugh to herself or cry suddenly. She spoke only of God to her friends. She was not very keen on her lessons through the Guru was desperately trying to teach her.

One day Vengamamba was in her sweet world when the Guru came to teach her. He called her but she said ‘Oh I can see Lord. How wonderful He is! Look He is calling me!’ so saying she rushed to the temple. She stared long at Lord Narayana, took the prasadam, and walked back home.

The Guru asked, ‘Now tell me what happened!’ She answered ‘I saw the Lord. Lord Venkateswara. He is just as we see him in the picture. He spoke many things to me but asked me to be silent about them. The Guru realized that she wouldn’t listen that day, though she had the courtesy to attend his class. He left her alone!

She married at a very early age (a common practice in those times), lost her husband Venkatachalapathi, and became a child widow. However, she refused to accept anyone but the Lord as her husband and continued to dress like a married and was reluctant to accept the widow's attire. She studied yoga sciences under Acharya Subrahmnayudu and became a yogini. As a result, she faced resentment from the local priest in Tarigonda and shifted to Tirumala. She was welcomed by the priest and descendants of Annamayya, all who had heard of her devotion before her move. She wrote various literature for the pleasure of Lord Venkateswara and finally, she obtained liberation at the Lotus feet of Lord Venkateswara.

Later while staying in Venkatachala, Vengamamba began to compose ‘Raja Yoga Saramu’ It is a spiritual discourse between Kapila Maharshi and his mother Devahuti. Later she composed Bhagavatam in couplets. It covers the conversation between Aswathama and Draupadi. Further, she composed several kirtans in the glorification of Lord Venkateshwara.

Later she composed Venkatachala Mahatyam. Her every thought, word, and deed was centered around the Lord. So she explained the ‘Pastimes’ of the Lord vividly and dedicated her book to the Lord himself. Lord Venkateswara showered his blessings on her and Goddess Vakula Devi was taking good care of her.

From this incident, we can understand that Lord Venkateshwara is “Vakpathi Brahmadatha – One who gives transcendental knowledge to his devotees,” in this case, he blessed Vengamamba with the transcendental knowledge along with Bhakti, so that, she was an expertly engaged in his service by composing the glorious kirtans.

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Holy Name 47: Chandra Lavanyadhaya

Mantra: Om Chandra Lavanyadhayine Namah

Meaning – One who gave beauty to the moon

Pastime – According to legend, the moon god, Chandra, was born three times, which is why he also came to be known as Trijanmi. The first time, he was created by Brahma, and the second time, he emerged from the eyes of Sage Atri. Chandra’s radiance became so powerful and intolerable that he was immersed in an ocean of milk to ensure the world’s survival. During another event, which involved the churning of the ocean by the asuras and the devas, Chandra was reborn and released, along with Goddess Lakshmi. Chandra came to be known as Lakshmi’s brother.

Among his 27 wives, Daksha’s daughters, Chandra was especially fond of his fourth wife, Rohini, and spent most of his time with her. The other wives resented his indifference to them and complained about it to their father. Daksha immediately cursed Chandra. ‘May your powers decline with the passing of each day,’ he said, losing his temper as usual.

Now the daughters regretted telling Daksha what they had. Their intention was not to punish Chandra—all they wanted was his attention. What if their husband simply disappeared one day along with his powers?

Chandra begged Daksha to take the curse back. But once a curse is uttered, no one can revoke it. ‘I am sorry, son,’ Daksha said. ‘There is nothing that I can do now. Perhaps if you pray to Shiva, he may help you.’

Holding on to this slim ray of hope, Chandra went to the famed holy ground Prabhas Patan, established a linga, and prayed earnestly to Shiva. Pleased with Chandra's devotion, Shiva appeared and said, 'Chandra, I empathize with your plight and, though I cannot reverse Daksha's curse, I can soften it to some extent. From this day onward, you will increase in brightness for 15 days in Shukla Paksha and then wane for 15 days in Krishna Paksha. You will fill the world with your radiance on full moon days and disappear on new moon days.'

Chandra was disappointed at the thought of waxing and waning. His crescent shape would just be a constant reminder of the curse and his reduced strength! Shiva consoled him by saying, 'My dear child, the crescent indicates that you will still retain some of your powers. I will wear your crescent in my hair to show my devotees that they are dear to me even in their lowest moments. That way you will be my constant companion.'

Thus Shiva came to be known as Chandrasekhar, or 'the one with Chandra mounted on his head'. The moon came to be known as Soma and one day of the week—Somvar or Monday—was dedicated to him. The linga that Chandra worshipped became famous as the pilgrimage site of Somnath in Gujarat. Those 27 wives of Chandra are the constellations surrounding the moon's orbit and are frequently referred to as nakshatras or stars. Even though Chandra was blessed by Lord Shiva, still, the sins committed by Chandra, due to his arrogance with beauty were not subdued, it kept increasing day by day. So much so that. When Soma (Chandra), the king of all drugs and stars, became the conqueror of the entire universe, and, being inflated with pride, he kidnapped Tara, who was the wife of Brhaspati, the spiritual master of the demigods. A great fight ensued between the demigods and the asuras, but Brahma rescued Brhaspati's wife from the clutches of Soma and returned her to her husband, thus stopping the fighting. In the womb of Tara, Soma (Chandra) begot a son named Budha. Due to this grave sin, Chandra lost his luster and bodily beauty. He traveled to many holy places and worshipped the lotus feet of Lord Vishnu to get rid of the sins committed by seducing his own Guru's wife. Finally, he reached the Venkatachala hills and performed his penances by taking a dip in Swami Pushakarini and giving charity to the Brahmins and Vaishnavas on the sacred hills. Due to this, he got rid of his grave sins and got back his bodily luster or beauty.

From this incident, we can understand that Lord Venkateshwara is "Chandra Lavanyadhaya – One who gave beauty to the moon," similarly various demigods and people use to perform very severe sins and at last they take shelter in sacred hills, and Lord Venkateshwara, merciful Lord save them from the heinous sins and purify them. This incident further shows that, even though demigods like Lord Shiva favored Chandra, still, he is not free of sins, which is only possible by the mercy of Lord Vishnu, and no one else.

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Holy Name 48: Narayananagesa

Mantra: Om Narayananagesaya Namah

Meaning – One who took the form of lord of the Narayana mountains

Pastime – Once lived a great sage named Narayana rishi, who meditated on Lord on the Venkatachala hills, and pleased by his penances, Lord appeared to him and blessed him with devotional services. Further, the hill gets the name "Narayanachala – The hill on which Sage Narayana performed his penances". Sage Narayana continued to do his services on the Venkatachala or Narayanachala.

During then once King Tondaiman arranged for a Yajna (sacrifice) for the benefit and well-being of mankind with the help of his Guru and mentor, Jadadhari. Unfortunately, Jadadhari was an evil-minded person and he hidden way thought to make an elaborate sacrifice for the destruction of mankind. Keeping this in mind, by misusing the patron of the King, he started the process and as per the order of the King, he was forced to call all the saints. Even though he is reluctant, still, he went everywhere to invite the sages and rishis. During then, Jadadhari went to Tirumala to invite Brahmana and sage Narayana, who was at that time meditating on the hills of Tirumala. This sage Narayana with his mystic power understood the evil mind of Jadadhari and tried to advise Jadadhari to stop the sacrifice, which will result in bad things. But, Jadadhari not listened to him, he went and told bad about Sage Narayana to King Tondaiman. King Tondaiman asked his soldiers to bring Sage Narayana to the court. During then the sage narrated the entire things and plot of Jadadhari. King Tondaiman not believed sage Narayana but insisted he takes part in the sacrifice, which he is organizing and executed by Jadadhari. Sage Narayana told that he will be never taking part in bad things, which will destroy the well-being of the world. These words angered King Tondaiman, who is ignorant about the plot of Jadadhari. During the course of the discussion, Sage Narayana told that he is completely aloof from material things, for him there is no difference between iron and gold, bamboo and sugarcane, etc… Out of great anger, the king ordered that the sage's room be filled with bamboo, and deemed that the sage eats every bit of it, further, the prison which he going to put him is made up of Iron, it should become gold before next morning if he wanted the king to believe his words! The mound of bamboo was too huge for him to even contemplate eating, and he instead prayed to Lord Vishnu for deliverance.

In the darkness of the night, there suddenly appeared in the room, a huge white elephant, with sandal marks on his forehead, who chomped on the bamboo, finished it in a matter of moments, and Lord asked Goddess Lakshmi to grace the prison house, within no time the entire prison turned to gold, then the elephant bellowed and charged his way of the house, startling everyone around! No one could imagine how an elephant could enter the house, let alone get inside the room without any of the guards being alerted, and the king was forced to concede that the Lord had indeed appeared himself, to vouch for his devotee.

Then, King Tondaiman asked for forgiveness from the Sage Narayana and stopped the sacrifice, and took proper action against Jadadhari. Then onwards King Tondaiman became a staunch follower of Lord Vishnu. Sage Narayana continued his services and penances on the hills, over time at an appropriate time, for the sake of Sage Narayana and King Tondaiman, Supreme Lord assumed the form of Lord Venkateshwara (Srinivasa) for the benefit of all living entities on the top of Narayanachala. That's why Lord Venkateshwara is known as "Narayananagesa – One who took the form of lord of the Narayana mountains," when we observe this pastime, it is not that after giving darshan to Sage Narayana, the lord's supremacy as the master of Narayanachala proclaimed. Instead, when Sage Narayana was in great trouble, the Supreme Lord Vishnu appeared to him to save him from that, then onwards the supremacy of Lord Vishnu as the master and lord of Narayanachala was proclaimed in three worlds.

Further, Jadadhari thought of harming the citizens, king, kingdom (which includes Venkatachala), etc… by his evil-mindedness, for which he asked the involvement of Sage Narayana also, being the noble devotee, he understood the plot and tried his best to instruct him and King Tondaiman, when the situation is out of control, during then being the Lord of Narayanachala, it is the duty of Lord Narayana (Vishnu or Venkateshwara) to save his dear devotees, Sage Narayana and King Tondaiman, and at the same time save the kingdom from the evil Jadadhari. That is done by Supreme Lord.

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Holy Name 49: Brahmaklupthothsava

Mantra: Om Brahmaklupthothsavaya Namah

Meaning – One who has the fixed celebrations of Brahmothsavam

Pastime – After the marriage of Lord Srinivasa and Padmavati. One day, King Thondaiman went to Sage Agastya's Ashram and sought the personal audience of Lord Srinivasa. On being granted permission for the same, he prostrated before the Lotus feet of Lord Srinivasa and said "O my dear Lord Srinivasa, you are the creator of this universe and You are also the One who is controlling the life of every living creature existing in this Universe. All these days, out of my ignorance, I could not honor You the way a divine Lord like You is meant to be honored. My Lord, I may have done so because I have considered You more as my relative than as the supreme commander of the Cosmic forces ruling this world. My Lord, I have now realized my mistake, please forgive me for my ignorance and also for the mistakes that I have so far committed – either knowingly or unknowingly – in my life.

My Lord, I am fed up with this life I have so far lived, and with the politics that I have so far conducted. I am tired and do not wish to lead this life any more this way. Because, my Lord, this fame is miserable. This glory is miserable. This

wealth is miserable. These pleasures are miserable. These luxuries are miserable. These battles for supremacy are miserable and this way of leading a royal life with fake diplomacy is furthermore miserable. Miserable is this life and miserable is the glory associated with this life. O, my Lord, I beg you to please understand my agony and permit me to lead the rest of my life as Your humble servant at your Lotus Feet. Only this noble service at your sacred feet can offer some solace to this sin-filled pilgrim's mind. You have given me enough for this life, my Lord, and I do not need anything more than this. Please bless me, my Lord, please bless me".

Saying so, the powerful King Thondaiman, with tears rolling down his cheeks, broke down at the Lotus feet of Lord Srinivasa. Holding him by his shoulders and lifting him, an ever-smiling Lord Srinivasa remembered his word to the same Rangadasa and said.

"O King, You have pleased me with your modesty and devotion. I am convinced, Now listen to me carefully. I have come to this world with a purpose and it's now complete after my marriage with Padmavati. Hereafter, my duty and responsibility towards this mankind begin. The time has now come for me to leave this transcendental form and shift into the form of a deity.

I shall now go up the Seshadri hill, along with my wife Padmavati, and reside there to offer My blessings to the devotees who would come to see me in the future. It is also my responsibility from the hereafter to protect all my devotees from the evils of this sin-filled Kaliyuga.

However, to all the Sages, Demigods, and true devotees I would still be visible in a transcendental form. If not in this form certainly in some other transcendental form. But in whatever form he may see me as a true devotee would certainly identify me.

King, I am now granting you the opportunity to construct a temple for me on the Seshadri hill at the place offered to Me by Sri Varaha Swami on the Southern side of Pushkarini, come with me".

Saying so, Lord Srinivasa, accompanied by his wife Padmavati and Mother Vakula Devi, took King Thondaiman personally onto the Seshadri hill. Showing him a particular place near the Pushkarini, the Lord said "O Raja in the Temple, I am asking you to build for me, I wish to have seven entrances, three baileys, and two domes with the main entrance facing the Eastward direction. I also want all the facilities in the Temple like Asthana Mandapam, Yaaga Mandapam, Snapana Mandapam, Vastrala Gadhi (Room for silk robes), Bali Peetham (Altar Of Sacrifice), and a tall Dhwaja Sthanbham (Flag Staff).

Saying so, Lord Srinivasa took Thondaiman to a nearby place and showed him a tree, He said, "Look at this Tamarind tree, this tree offered me great service and

hence is so beloved to me. Preserve it carefully forever and leave ample space for this tree in the Temple".

Later, Lord Srinivasa had personally designed a plan and offered it to King Thondaiman. Finally, King Thondaiman had built the Tirumala Temple exactly the way he was instructed by Lord Srinivasa to build it. King Thondaiman, much to the pleasure of Lord Srinivasa, had recreated the entire Vaikuntam (Lord Vishnu's celestial abode) on the Seshadri hill.

Consecrated with Vedic hymns by the Sages and Gods, the Tirumala Temple tower was named Ananda Nilayam – the abode of happiness.

During the celebrations of the temple inauguration, Lord Brahma took a promise from Lord Srinivasa that He (Lord Srinivasa) would reside on the Seshadri Hills till the end of the 28th Kaliyuga and shall redeem all the sins of His devotees who would visit the Tirumala Temple.

Later, amidst chanting of Vedic hymns by all the Demigods, Sages, and priests, Lord Brahma lighted two oil lamps inside the Garbha Griha (Main shrine) of the Tirumala temple and said "These oil lamps shall burn eternally until the end of this Kaliyuga and in the end go off on their own, signaling the end of Kaliyuga. After that signal, Lord Srinivasa shall return to Vaikuntam and this holy Ananda Nilayam would collapse".

Saying so, Lord Brahma turned to Lord Srinivasa and said, "My Lord what else do you want me to do for the welfare of Your mankind"

Lord Srinivasa smiled again and said, "My son, now arrange for a separate festival for Me wherein right from Dhwajarohanam to Rathotsavam, I am taken out in a procession on one celestial vehicle each day.

This festival shall not only enable My devotees to have a close look at Me but would also help them offer their services to Me. You must personally stay and conduct this festival every year as long as am residing on these Seshadri hills"

Lord Brahma obliged and immediately called for King Thondaiman and told him, "O King, make quick arrangements for the construction of rich and colorful chariots that are decorated with Golden umbrellas. Our celestial architect, Viswakarma shall assist you during the making of these Chariots, you may also take his full support in completing this entire task at the earliest".

Lord Brahma then called for Viswakarma and introduced him to King Thondaiman and ordered him to offer whatever support Thondaiman would require, thereafter.

Later, personally supervising every aspect of the festival, Lord Brahma, as per the instructions given by Lord Srinivasa, invited all the Demigods and their consorts to that grandest festival on the planet.

He had also sent invitations to all the Kings of Anga, Vanga, Kalinga, Kashi, Kambhoji, Kerala, Virata, Jaangala, Pegandula, Barbhara, Pandyam, Chedhi, Matsya, and Sindhu kingdoms among others.

When the Sun God entered Kanya Raasi, and when Lord Brahma and all the other Demigods and sages were chanting the sacred Vedic hymns, the first glorious festival of Sri Vari Brahmotsavam began on a never before seen grand scale, on the holy Tirumala hills, with the inaugural event of Dhwajarohanam.

Initially, these Utsavams were called Srinivasotsavams but over time became more popular as Tirumala Brahmotsavam.

In this way, Lord Srinivasa fulfilled the heartfelt desire of Rangadasa, who was reborn as King Thondaiman for the service of Lord Srinivasa.

From this incident, we can understand that Lord Venkateshwara or Srinivasa is “Brahmaklupthothsava – One who has the fixed celebrations of Brahmothsavam.”

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Holy Name 50: Sankhachakra Varanamralasad Karathala

Mantra: Om Sankhachakra Varanamralasad Karathalaya Namah

Meaning – One who holds in his hand the blessed conch and the weapon wheel due to which his hands are bent

Pastime – A lot of confusion was prevailing in Tirumala when Sri Ramanuja reached there. Though the Vaishnavas were worshiping the main deity on Tirumala as Lord Venkateshwara for ages, some influential Shaivas began to claim that the deity was that of Lord Shiva and not Lord Venkateshwara as claimed by the Vaishnavas. The Shakteyas started to claim that the deity was of goddess Devi. The worshippers of Skanda started to claim that the deity was that of Kumara as Lord Skanda had performed austerities to overcome the sinful effects of slaying innumerable demons, who had attacked the demi-gods, near Kumara Dhara Thirtam in Tirumala.

All of them approached King Tirumala Raya and requested him to resolve the issue. As all the sects substantiated their claims with some important passages from the scriptures, Tirumalaraya was unable to resolve the issue. Therefore, he approached Ramanuja as soon as he reached Tirumala and requested to help them by properly addressing the issue.

Ramanuja asked Tirumalaraya to summon the scholars of all sects for a debate and to establish the authenticity of their claims so that the issue can be resolved once and for all. The renowned scholars from Shaiva and Shakteya sects and the worshippers of Skanda assembled on a designated day for the debate. In their efforts to prove their stance, most of the scholars said that the conch and discus constitute an integral part of the deity forms of Lord Vishnu. As the deity on Tirumala did not have a conch or discus on it despite having four arms, the deity cannot be that of Lord Vishnu. After all the scholars presented their version of the scriptures to claim that the deity belongs to their sect, Ramanuja rose to defend his stance that the deity on the top of Tirumala hill is none other than the Supreme Lord Vishnu. Ramanuja quoted eleven of the eighteen recognized Puranas to establish that the deity on Tirumala is none other than Lord Vishnu.

Quoting from the Brahmanda Purana, Ramanuja narrated the pastime in which the Supreme Lord married Padmavati, an expansion of Maha-Lakshmi. Ramanuja said that the Lord and Padmavati started living on Tirumala hill after their marriage. At the end of the pastime, the Lord manifested as a deity and Padmavati's uncle Tondaman Chakravarti constructed a temple for Him. Tondaman Chakravarti was a great devotee of the Lord and could directly speak with the deity. Once some enemies attacked Tondaman's kingdom and he was finding it difficult to defend it. Fear of losing the war prompted Tondaman to seek the Lord's intervention. Therefore, he rushed to Tirumala and requested the Lord to help him defeat his enemies. Tondaman requested the Lord to depute His conch and discus to defeat the invaders. The all-merciful Lord granted Tondaman's wish and the invaders were driven out of Tondaman's kingdom within no time. Tondaman became very happy and requested the deity to hide His conch and discus from people to enable them to remember His pastime of sending the conch and discus to the battlefield and to understand His all-merciful nature. Following Tondaman's wish, the deity hid His conch and discus. Therefore, the deity on Tirumala is the self-manifested deity of Lord Venkateshwara. Moreover, the scriptures authoritatively say that the Supreme Lord manifested in His deity form as Lord Venkateshwara to be accessible to the devotees and to emancipate them in this age of Kali.

Though Ramanuja had refuted the scholars of different sects they were not willing to accept his arguments. Therefore, Ramanuja said, "let us place the weapons and ornaments of the different deities in the sanctum sanctorum of the main temple on Tirumala and close the doors. Let the deity itself reveal its true nature by picking up the weapons and ornaments that belong to it."

Though the assembled scholars were amused at Ramanuja's proposal they agreed to it. The following day, Tirumalaraya procured the conch and discus which is normally worn by Lord Vishnu, trident and damarukam that is held by Lord Shiva in his hands, trident, and lotus held by goddess Devi in her hands, and the spear held by Lord Skanda. Tirumalaraya and his courtiers placed these weapons and other paraphernalia associated with these deities in the sanctum

sanctorum of the main temple before closing the doors for the night in the presence of scholars from different sects and Ramanuja. Following the king's instructions, the soldiers closed all the doors of the temple and started guarding the temple and its surroundings along with people from different sects for the night.

The scholars of different sects, Ramanuja and his disciples, the king, Tirumalaraya, and his courtiers assembled very early in the morning at a designated place on the following day. All of them went to the temple along with the temple priests and opened the doors of the sanctum sanctorum. To their surprise, the deity was standing with a conch and discus in His hands. The scholars of the other sects accepted their defeat and Tirumalaraya declared that the self-manifested deity in the sanctum sanctorum of the main temple on Tirumala is that of Lord Venkateshwara. Since then people of all sects and religions worship the deity as Lord Venkateshwara. Ramanuja stayed in Tirumala for some days and became very pleased with his disciple Ananth Alwan for raising a beautiful flower garden for the Lord. Ramanuja returned to Sri Rangam through Kanchipuram and decided to stay there for some time to serve Lord Ranganatha.

From this incident, we can understand that Lord Venkateshwara or Srinivasa is "Sankhachakra Varanamralasad Karathala - One who holds in his hand the blessed conch and the weapon wheel due to which his hands are bent."

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Holy Name 51: Dravankumudasaktha-vigraha

Mantra: Om Dravankumudasaktha vigrahaya Namah

Meaning – One whose body is coated with musk secreted by an animal (Civet cat or Punugu)

Pastime – In Friday Abhishekam, we can see the deity of Lord Venkateshwara without any ornaments, or vastras (except the hands holding Chakra and Sankha). The Abhishekam is done with all the ingredients and drops of Civet oil are wiped on Lord Balaji with a soft cotton towel. This leaves a lasting fragrance.

The civet oil is the main reason for the divine fragrance that pulls the devotees towards Bangaru Vaikli (the golden Doorway) to have the darshan of Lord Venkateshwara.

The Civet oil is extracted from a rare living cat species called the Civet cat. It is called Punugu in Tamil. The cat is not killed to extract this perfume. Most Punugu Cats, Small Indian Civets have perineal scent glands, which secrete a musk-like substance from a gland near its tail. When the Punugu cat turns two years old, once every ten days, the cat rubs its perineal glands by raising its tail on diverse species of trees, shrubs, grass, dry logs, poles, and rocky surfaces. A thick musky

fluid is obtained. It is then purified and mixed with various other fragrant substances and used in the Abhishekam. This ritual of using Civet oil is being conducted from time immemorial for Lord Venkateshwara's Abhishekam every Friday. Without Civet oil, the service to Lord Venkateshwara is incomplete.

It is not only used in Tirumala Tirupati but also in many prominent. At the Srirangam temple in Trichy, civet oil is used to clean the deity during the Ashada Masam when the temple is closed for a month. Similarly, it is used at Sri Krishna temple in Udupi, Jagannath Temple in Puri, Lakshmi temple in Kolhapur, and also at the Simhachalam temple near Visakhapatnam.

While many other temples buy Civets in bulk from the market, Tirumala Tirupati is the only temple to have a dairy farm to breed these cats. The civet cat is bred in Venkateswara Dairy Farm. Nine animals are taken care of in its dairy. They put a sandalwood log in the cages of the Civet cat and allow them to rub their perennial glands against the log. Civet cat, the nocturnal animal that lives normally in bushy woods, is taken care of well in the dairy farm's cages, with fans to cool it. The nine animals put together secrete 10 gm of Civet every week, which will be purified by the dairy staff before the offering.

Previously, Temple priests use to raise Civet cats in their homes to offer the Civet musk to Lordship in Tirumala. At present, it is dependent on tribals or the native inhabitants of the jungle for procuring it. They capture new-borns and hand them over to the dairy, apparently for a price.

In the late 19th century, once the Civet cats, which were under the custody of Tirumala Temple passed away and there is no Musk in the stock to continue the service to Lord Venkateshwara. Tirumala Temple sent a request to several temples and people to help them to get the Civet cats to extract the oil for the service of the Lordship. But they not got any response, and as Friday Abhishekam is nearing, the final and only option is surrender at the lotus feet of Lord Venkateshwara. Temple priests and management devotees offered their sincere prayers at the lotus feet of Lord Venkateshwara. To their surprise, they received the news that they were able to trace a few Civet cats and get them for the farm to exract the oil. Everyone was awe-struck with wonder because the Civet cats were endangered species and their several weeks of the search were in vain, but Lord Venakteshwara himself saved them from the situation at an appropriate moment by enacting his miraculous pastime.

From this incident, we can understand that Lord Venkateshwara is "Dravankumudasaktha-vigraha - One whose body is coated with musk secreted by an animal (Civet cat or Punugu)."

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Holy Name 52: Keshava

Mantra: Om Kesavaya Namah

Meaning – One who is served by the demigods headed by Lord Shiva and Lord Brahma or One who has a pretty hair

Pastime – Once the demigods including Brahma were put in great distress by demons who were associates of Rudra (Shiva). Unable to bear the tortures, they had no alternative except to seek refuge from the almighty, Lord Vishnu. They rushed to the ocean of milk and sang thus the praise of the Lord—who was lying on his serpent bed.

“Salutations to Lord of Gods, the primeval God, Almighty, Supreme being, we pay obeisance to you with folded hands. Oh Omniscient Lord, we pray reverence to you. Creator of the Universe, Lord Lakshmi Narayana, Janardana, Lord of Sri, Sri Mahavishnu, the cause of everything. Oh, Lotus eyed Narayana, Lord of the universe, the ever blissful, the one without a second, the one who has no decay or growth. the ever-existing, the one without a body or form, Achyutha, Anantha, Govinda. We salute you with folded hands. Oh, Almighty, Ocean of compassion, Lord with limitless prowess, Purushottama, We pay obeisance to you, Lotus-eyed beautiful Lord. Extend your grace on us. 0 Lord of Kamala, savior of votaries, merciful Lord, save us, save us. Come to our rescue, Lord.”

Then a lotus-eyed, lotus-faced attendant of Goddess Lakshmi came out of the ocean. She extended a hearty welcome to the visitors. “What for have you all come here?” she enquired them. “Once again any trouble from the demons?” she questioned. “Lord Srinivasa, the Merciful almighty will be soon manifesting Himself before you. He will be relieving you of all your difficulties. Lord Sri Hari is now on Narayana Giri near Swami Pushakarini with Lakshmi. All of you approach him, the almighty with thousand heads, thousand eyes, and thousand feet. Success will be yours surely.” she assured.

Brahma and his party left for the earth. Brahma headed the party. They reached Narayanadri. the sacred. They went to the Holy Swamy Pushkarini. They witnessed birds singing melodiously, and trees flowering charmingly. Everything there was pleasing to the eye and refreshing to the ear. They rested there for a while. They stood up and offered prayers to the Almighty thus, "Hail to you, O lotus-eyed, obeisance to you. Creator of the Universe. Reverence to you. Hrishikesa, Mahapurusha. Obeisance to you, Lord dwelling in the realm of Lakshmi, Lord Narayana, protector of the oppressed. Creator, preserver, omnipresent, savior of the Universe....obeisance to you."

While everyone stood offering prayers, a beautiful Vimana manifested itself on the western shore of Swami Pushkarini. There was heard a blare of musical instruments slowly. Celestial music and the beating of kettle drums were heard. There was a down-pour of flowers from the Heavens. Everyone saw Lord Srinivasa and the vimana. They praised the Lord thus: “Victory to you. Vishnu, the everlasting Lord, Achyutha, Hail to you, Annirudha. Hail to you, Bhagavan, Lord of Lords.” Lord Sri Hari was pleased.

Shining like a thousand suns with the effluence of one thousand moons and radiance of one thousand fires, he manifested himself. He had a diadem glittering like the midday sun. The celestial. precious ornament Srivatsa Kausthubha and a diamond necklace adorned his chest. He wore very lustrous earrings, gem-set and brilliant rings, and a pearl set belt. Clad in a yellow silk cloth his body was full of precious ornaments. He was beauty personified. His eyes were like lotuses. His body was anointed with scented oils, ointments, and perfumes. His face looked like a full moon. With a smiling look, he enquired the visitors extending a hearty welcome to them. “You have all come down here. May I know the purpose of the visit.? Perhaps, you were troubled by some enemies.” He asked them. “Merciful Lord, we are in great perils. We are surrendering to you for protection. Why talk of our welfare?” they replied. "Indra and other rulers have been dethroned. Afraid for their own safety they are unable to stay anywhere, they visited him on Venkatachala.”

During then, Lord Venkateshwara enlighten them about the glories of sacred hills and the glories of holy tirthas, and Supreme Lord assured them about their safety in the sacred hill and gave them the assurance of his protection from the imminent danger, that they were facing, accordingly, Lord Venkateshwara appeared and subdued the enemies of demigods and then relived them from the great fear. Further, he instructs his devotee, Lord Shiva, to make sure that his associates will not create trouble for the demigods, and Lord Shiva agrees. Later, all the demigods went back to their respective abodes.

Further, once Thondaiman Chakravarthi after constructing the great shrine for Supreme Lord Venkateshwara, he was celebrating the flag hoisting ceremony of Sri Venkateswara, with devotion. During then the Sun was in Virgo and the Garuda flag was hoisted on the flagstaff. Brahma, Indra, and the other rulers of the corners of the world and the invited and they all arrived. Brahma rode on the swan's back. Sankara arrived on his bull accompanied by Girija. Indra arrived on his elephant. Narada was present playing on his Veena and singing. Rulers and Sages from every nook and corner arrived to worship Sri Venkateshwara. The crowds were so unprecedented. The celebrations there from then onwards became an annual feature. Ordered by Vasava, a beautiful golden chariot was got ready. It was studded with gems. After eight days of festivity on the final day, the bath was given to the discus in the holy waters of Swami Pushkarini. On the final day, the flag was lowered. Offerings were made to Sri Venkateswara and the deities were offered worship. Thus the festival ended.

From this incident, we can understand that Lord Venkateshwara is “Keshava – One who is served by the demigods headed by Lord Shiva and Lord Brahma or One who has pretty hair,” in this case, not only Brahma and Shiva, all the demigods with folded hands stands before Lord Venkateshwara to serve him and get his blessings.

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Holy Name 53: Nitya-youvana

Mantra: Om Nitya-youvanaya Namah

Meaning – One who has a form that is eternally youthful

Pastime – Thirumalai Nambi was born in Thirumalai with the blessings of Lord Srinivasa and is one of the prime disciples of Alavandhar. He was once called by Lord Srinivasa himself “Pithamaha” for his great attachment towards Lord and one more time Lord called him “Tatha”, which means father. Due to the service of Lord Srinivasa, he became the father of the Lord himself.

Alavandar told Thirumalai Nambi to serve Lord Srinivasa always, and according to this order, he stayed in Thirumal and served Lord Srinivasa, especially bringing water from Lord’s service from Akasha Ganga, which is quite far from the temple. So many times Lord will be teasing him while serving and calling him many names.

Periya Thirumalai Nambi and his dedication to the service of Lord Venkateswara are very mesmerizing. Regularly he would bring sacred water from Papavinasam, about five miles away from Thirumala for the daily prayers. On one particular day, a bird trapper met him and asked him for water, by addressing him as "Thatha" (Father). Periya Thirumalai Nambi refused to give the sacred water to the bird trapper since he intended for Lord's service. The bird trapper was innovative, and he hit the earth with an arrow, and from therein, he kept drinking the water. And Thirumalai Nambi became angry because he spoiled the water, which he meant for Lord’s service when he was about to chastise the bird trapper, he used his arrow and hit a spot, from there water started flowing out and the bird trapper informed Thirumalai Nambi to collect water for Lord from here, instead of traveling so far to Papavinasham water reservoir, telling this the bird trapper disappeared. By seeing the incident Thirumalai Nambi understood that the bird trapper is none other than Lord Srinivasa. From then onwards he started to use the spot known as Akasha Ganga for getting water to Lord Srinivasa’s service.

After the first incident of Lord Srinivasa in the form of a bird trapper helping Thirumalai Nambi to bring water from the nearest reservoir Akasha Ganga instead of Papavinasham, the service is going on nicely. But when Thirumalai Nambi got older and was carrying on with his daily duties of carrying water to Lord Srinivasa, a small boy blocked his way and requested the water. Thirumalai Nambi refused to give water to the boy despite several requests since he would have to walk back to Akasa Ganga to bring water afresh, which in old age is very difficult again. The naughty boy hit the pot with a small stone and began to drink the water that poured out of the sharply accurate hole. As the weight decreased, Periya Thirumalai Nambi realized the situation and was upset. Upon that moment, the boy showed the manifestation of Lord Narayana or Lord Srinivasa

and instructed Periya Thirumalai Nambi to fetch the sacred water from the nearby Koneri Pushparini or Temple Pond.

As days and years went by, Periya Thirumalai Nambi could not perform the service of bringing water to Lord Srinivasa and was not able to serve his home deity (Lord Krishna). Therefore, He requested the Lord to partake of the food and the residence of another devotee. In this way, he requests the Lord to give him liberation from this material entanglement.

That is the devotion of Periya Thirumalai Nambi, they never considered Lord Srinivasa as a deity in the temple, they are dealing with Lord as one of their family members, at the same time considering him as King of Thirumala and serving him.

From this incident, we can understand that Lord Venkateshwara (Srinivasa) is “Nitya-youvana – One who has a form that is eternally youthful,” even though Lord Venkateshwara appeared millions of years ago on the Thirumala hills, still whenever he appears in front of his devotees, he appears as youthful personality, further, his servant Periya Thirumalai Nambi became old over the time, still, Supreme Lord remains Nitya-youvana, One who has a form that is eternally youthful.

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Holy Name 54: Aarthitartha-pradatha

Mantra: Om Aarthitartha-pradathre Namah

Meaning – One who gives everything that is desired by his devotees

Pastime – According to the Varaha Purana, Adi Varaha manifested Himself on the western bank of the Swami Pushkarini, while Lord Vishnu in the form of Lord Venkateswara came to reside on the southern bank of the Swami Pushkarini.

Rangadasa, a staunch devotee of Lord Vishnu, in the course of his pilgrimage, joined Vaikhanasa Gopinatha, who was going up the Tirumala Hill for the daily worship of Lord Venkateswara. After bathing in the Swami Pushkarini, he beheld the lotus-eyed and blue-bodied Lord Vishnu beneath a tamarind tree. Lord Vishnu was exposed to the sun, wind, and rain and was only protected by the extended wings of Garuda. Rangadasa was astounded by the wonderful sight. He raised a rough wall of stones around the deity and started supplying flowers faithfully to his Guru Gopinatha every day for Lord Vishnu's worship.

One day, Rangadasa was distracted by a Gandharva king and his ladies. Consequently, he forgot to supply flowers to Gopinatha for Vishnu's worship. The Lord then revealed Himself and told Rangadasa that He had been testing the latter's continence, but Rangadasa had not been steadfast and had succumbed to temptation.

However, the Lord accepted and appreciated Rangadasa's devotional service to Him till then, and blessed Rangadasa that he would be reborn as an affluent ruler of a province and would enjoy earthly pleasures. He would continue to serve the Lord, construct a beautiful temple with a vimana and high surrounding walls, and thereby earn eternal glory.

Rangadasa was reborn as Thondaiman, the son of the royal couple, Suvira and Nandini. Thondaiman enjoyed a pleasurable life as a young man. One day, he set out on a hunting expedition on Tirumala Hill, and with the help of a forester, saw Lord Vishnu under the tamarind tree. Thondaiman returned home, deeply affected by the vision of Lord Vishnu.

Thondaiman later inherited his father's kingdom, Thondaimandalam. Following the directions given by Adi Varaha to a forester, Thondaiman constructed a prakaram and dwara gopura, and arranged for regular worship of Lord Vishnu, according to Vaikhanasa Agama Shastra.

In the Kali Yuga, Akasaraja came to rule over Thondaimandalam. His daughter Padmavathi was married to Lord Venkateswara. The marriage, officiated by Lord Brahma, was celebrated with great pomp and splendor.

Thondaiman a brother of King Akasha Raja, had noticed at the time of his brother’s daughter, Princess Padmavati’s (Goddess Padmavati) marriage with Lord Srinivasa, how all the demigods have specially come from the celestial world to witness the marriage.

He had also seen, at the time of the marriage, how so many great sages like Agastya, Suka, and Vasishta have come from far-off places to bless the divine couple.

After that, Thondaiman was thoroughly convinced that his brother Akasha Raja’s son-in-law, Srinivasa is none other than Lord Vishnu himself, who had come to this world to save humanity from the sins and evils of the Kaliyuga.

After that great realization, Thondaiman became a big devotee of Lord Srinivasa and took many favors from Him, including His Conch and Sudarsana Chakra which Thondaiman later used during a war. Finally, Thondaiman after enjoying the desired happiness attained the lotus feet of Lord Srinivasa. That’s why Lord Venkateshwara or Srinivasa is known as “Aarthitartha-pradatha - One who gives everything that is desired by his devotees.”

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Holy Name 55: Vishwatheerthaaga Hari

Mantra: Om Vishwatheerthaaga Harine Namah

Meaning – One who removes the sins of all sacred waters or rivers of the world

Pastime – Once, Goddess Saraswathi desired to be declared as the best of all tirthas. She assumed the form of the River flowing in Brahmavartha (Himalayan regions) and performed her penances. Meanwhile, Sage Pulastya, son of Brahma, once reached the banks of the Sarasvati River to do penance. As River Saraswati was in deep meditation, she did not notice the arrival of the Sage. Sage Pulastya considered the attitude of the Saraswati River as an insult and cursed her that her desires will never be fulfilled. When the sage cursed her, River Saraswati reacted angrily and cursed him to become the father of demons.

Even though, Saraswathi treated him as her son and did service to him. However, Pulastya who knew the supremacy of River Ganga was outraged and cursed Saraswathi. “Your desire will never be fulfilled, by virtue of her birth from the Lord Vishnu's lotus feet, Ganga will be superior to you,” he said. That’s why Saraswathi retaliated. “Pulastya, your descendants will become demons,” she said.

Sage Pulastya was worried about the impact of the curse on his lineage and requested her to withdraw it. She told him that her curse cannot be reverted but she told him that two demons would be born in his lineage and they will cause havoc in the universe. The third will be a humble and honest demon and he will become famous as a devotee of Vishnu. This third demon's son was Vibhishana. The first two sons were Ravana and Kumbhakarna.

She continued her penance in order to achieve her desire. Finally, Supreme Lord revealed himself before her and instructed thus: “Go to Seshagiri. Take the form or become part of Swami Pushkarini there. All the tirthas existing in the three worlds pray to me for the redemption of their sins. In order to relieve them of their sins they will bathe in you. On the twelfth day of the bright fortnight of the month when the Sun is in Sagittarius, all the other tirthas come to you. They serve and crown you as their head.” So blessing the Lord resided near the Pushkarini. Later, Lord Brahma, the husband of Saraswathi, became very happy and instructed all the demigods to take a dip once a year at Swami Pushkarini, so that their demigod position and power will be intact, further their sins will be eradicated.

Vakulamalika, the foster mother of Lord Venkateshwara, use to live at the shore of Swami Pushkarini. Later, she became the owner of the land covered by the tirtha, the holy waters, and she dwelt there. After Lord Venkateshwara’s arrival, he then took shelter in Vakulamalika. She used to prepare food by taking water from Swami Pushkarini for Supreme Lord.

It is believed that the Saraswati River entered the Swami Pushkarini on the 12th day during the waxing phase of the moon in Dhanur Masa. This day, which falls on the day after Vaikunta Ekadasi, is known as Swami Pushkarini Tirtha Mukkoti. On the day after Vaikunta Ekadasi, it is believed that all the three and a half

crore holy tirthas in the universe enter the Swami Pushkarini. All the 33 crore demigods will take their dip in the holy tirtha. The divine chakra bath ceremony is performed on the day and devotees take a holy dip after it.

From this incident, we can understand that Lord Venkateshwara is "Vishwatheerthaaga Hari – One who removes the sins of all sacred waters or rivers of the world."

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Holy Name 56: Theerthaswami Sarasnathajanabhishtapradha

Mantra: Om Theerthaswami sarasnathajanabhishta pradhayine Namah

Meaning – One who fulfills the desires of all devotees, who take bath in the Swami Pushkarini (Temple pond)

Pastime – Once upon a time Nanda, a descendant of the Soma dynasty was an emperor. When he grew old he handed over the empire to his son, Dharmagupta, and retreated to the forest for penance. Dharmagupta also ruled over his empire efficiently and righteously. Every citizen did his duties loyally and was happy.

One day, Dharmagupta went hunting on horseback. He entered a dense forest. It was evening. He offered his Gayatri prayers and took shelter in a tree. A bear came to the tree being chased by a lion. It also climbed the tree and saw the king. "Do not be afraid. You can spend the night here safely. There is a wicked lion under this tree. You better sleep half the night. I shall take care of you. The other half I shall sleep and you will protect me," said the bear. The king agreed and slept. The lion heard this and asked the bear to leave the king to him.

"O Lion," said the bear. "You know ethics. Treachery leads to hell. There is no sin worse than the betrayal of another. The sin of one who betrays is never redeemed. I shall not commit. it. The lion kept quiet. The bear slept on the tree. The lion then asked the king to leave the bear to him and sleep comfortably. After a while, the king threw down the sleeping bear. The bear, however, fell down unhurt. It woke up and narrated about its previous life.

"I am Dhyanakohta who voluntarily took this body of a bear, O king. You have thrown me down the tree when I was asleep. So you will be a lunatic hereafter and wander aimlessly" cursed the king. Turning to the lion it said "you are not a lion. You were a great yaksha, a friend of Kubera." The bear narrated the previous life story of the lion also.

Once, Bhadranama, a Yaksha was sporting with his wives near the hermitage of Gowtama, the great sage in the Himalayas. He was not aware that the sage was nearby. A little later, Gowthama came there to collect firewood. He saw the Yaksha, who was naked, and cursed him to become a lion at once. Bhadranama

became a lion. However, Gowtama took pity on him and told him that he would become a Yaksha again when Dhauya Kashta met him.

The bear could know all that took place in the past. The lion turned out to be the Yaksha as the curse ended. Bhadranama thanked Dhanyakoshta and returned to Alakapuri on a celestial plane. Knowing the fate of Dharmagupta, his ministers reported the matter to his father. The king took his lunatic son to the hermitage of Jaimini and requested the sage to cure his son's lunacy. Jaimini advised the king to take his son to Swami Pushkarini for a holy dip which would cure the boy. The king, who already rending for his behavior and acts, did accordingly. As soon as King Dharmagupta had a holy bath in the sacred waters of the Pushkarini he was no more a lunatic. The king and his son offered worship to Sri Venkateshwara. The king continued his penance. Later, King Dharmagupta donated liberally to Lord Venkateshwara and Brahmins and returned to his capital to rule over his kingdom. And became an adherent devotee of Lord Venkateshwara and continued to engage in devotional services and at last attained the lotus feet of Lord Vishnu.

From this incident, we can understand that Lord Venkateshwara is “Theerthaswami Sarasnathajanabhishtapradha - One who fulfills the desires of all devotees, who take bath in the Swami Pushkarini (Temple pond).”

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Holy Name 57: Kunaradharikaavasa skandhaabheeshta pradha

Mantra: Om Kunaradharikaavasa skandhaabheeshta pradhaya Namah

Meaning – One who lives on the shore of Kumara Dhara and bestows his blessings to Skanda (Kumara)

Pastime – Once upon a time the Lord of Venkatachala (Srinivasa or Vishnu) was having a stroll on Venkatachala in the guise of a charming youth. An old Brahmin was then roaming about there; his eyesight was poor. He was suffering from hunger and thirst. He lost his way. ‘Where have you gone my son, Kondinya (One who lives in the hills, Lord Vishnu or Srinivasa) leaving me?” an old man thus weeping, sat near a hillock. Lord Srinivasa saw him and asked him, “Why do you shout like this? No human is being here. Where does your Kondinya sit here, old man?” The old man replied. “I am as good as dead here. where can I go? My hermitage is far away. I am unable to perform the rituals. My relations have deserted me. I do not know why god has created me, a disabled man, to live thus in the world. Lord Srinivasa smiled and remarked, “Oh Brahmin, your body is wrecked. Your eyelids are dropping. You are not able to see. Why do you still desire to live?” The old man replied “I have no desire to live except, for one thing. I must redeem my debt to demigods and my ancestors by performing daily rituals and religious offerings. How can I leave this body without redeeming these debts?”

Lord Srinivasa, the youth offered his hand to the old Brahmin and helped him reach the water source. 'Have a holy dip in these sacred waters and return to your hermitage", he said to the old man. The old Brahmin bathed and emerged as a young boy of sixteen. The youth turned out to be the Almighty (Supreme Lord) with one thousand hands and one thousand heads. Demigods caused a downpour of flowers from heaven. Celestial drums were sounded. The demigods announced to the Brahmin "Oh Brahmin, perform all your religious duties well and worship the lotus feet of Lord Srinivasa. We give you the necessary financial help," they declared. 'The old Brahmin was transformed into a youth, Kumara, by a dip in the holy waters in the hill, which got the name, Kumara Dhara.

Later on, Skanda, the son of Lord Shiva, meditated in this place to get rid of the sin of killing the Tarakasura, and by the mercy of Lord Venkateshwara, he got rid of his sins and pacified in his heart. After which, as per the request of Skanda (Kumara), he stays in Kumara Dhara with his special presence to bless the devotees at the Kumara Dhara Theertha, that's why Lord Venkateshwara is known as "Kunaradharikaavasa skandhaabheeshta pradha - One who lives on the shore of Kumara Dhara and bestows his blessings to Skanda (Kumara)."

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Holy Name 58: Janudagna samudhbhootha pothri

Mantra: Om Janudagna samudhbhootha pothrine Namah

Meaning – One who appeared as a boar from an anthill up to his knees

Pastime – Once a hunter, who was living on the Seshachala hills along with his family, saw that, a white boar roaming on his field actually it came out of the ant hill in search of food, and entered the field and went deep into it. The hunter saw the boar and his movements. The boar noticed the hunter and entered the anthill again. The hunter reported the incident to the ruler of the land. The king was amazed and proceeded to the scene, in the guise of a hunter. First, he went to Swami Pushkarini. He had a dip in it and prostrated himself before it. He returned to the field, took his bow and arrows, and kept a watch for the boar. After a while, the boar came and ran across the field in search of food. The king was astonished. He fitted an arrow to the bow and hit in the direction of the boar. Sri Varaha withdrew into the ant—hill hastily. The king approached the anthill and lay down on the grass. But he could not see the boar. He had a holy dip in the Pushkarini again. Clad in the robes of a hermit he began meditating on Lord Varaha, minding neither the heat in the summer nor the cold in the winter. He continued his meditation. Rains also had no effect on him. The hunter looked after the king during that period. After some time a heavenly voice was heard by the King thus, "If you desire to see Varaha, follow what I say. Flood the ant hill with cow milk. Varaha will be drenched and then will come out of the anthill."

The king was taken aback. He stayed at a place for about two yojanas east of the hill. He made all arrangements necessary for the installation of a Deity. He

bathed the anthill with cow milk. He poured the milk through the mouth of the ant hill in a continuous flow. After some time Lord Varaha manifested himself with all splendor and brilliance before the king. He had four hands and was holding the couch in one hand and the discus in the other. He had his consort Bhudevi seated on his left lap. He had his body adorned with precious gems and beautiful ornaments. When the lovely Lord burst out of the hill the king could not contain himself. The flow of the milk was interrupted by a heavenly voice thus,

“Oh King, stop at once. You will see me up to this height only. You will not see my legs." The king felt very sad with a broken heart. He wanted to stay there until he had a vision of the Lord. Lord Varaha pitied the king, “Oh King, enough with your torments. Consecrate a pure deity of mine in a shrine here. You will be blessed with all prosperity. Arrange, and worship to me by Vaikhanasa Rishis. After some time you will have a vision of mine. Go now to your capital and rule over your kingdom." So saying, Lord Varaha retreated.

The king consecrated Lord Varaha in a shrine near Swami Pushkarini. Paying reverence to the Lord he prostrated himself before Him and offered worship. Restraining his senses he returned to his capital. From then onwards Lord Sri Varaha had taken up his residence on Seshachala (Venkatachala) with his legs hidden in the anthill and Goddess Bhudevi stays with him.

From this incident, we can understand that Lord Varaha or Venkateshwara is “Janudagna samudhbhootha pothri – One who appeared as a boar from an anthill up to his knees.”

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Holy Name 59: Kurmamoorthi

Mantra: Om Kurmamoorthaye Namah

Meaning – One who took the form of a turtle (Kurma)

Pastime – Once Veera Narasimha deva Gajapati, Gajapati appears to be the title of Vijayanagar Kings or Orissa King. who was on a tirtha yatra to Sethu or Rameshwaram, coming to know of the greatness of Thiru Venkata, came up the hills, had a bath in Swami Pushkarini, and duly worshipped Lord Varahadev, Lord Narasimha famous as the lion of Venkata and Lord Srinivasa the Lord of Venkata. He observed the various regulations such as fasting and worshipped the Lord, for some days. He became deeply devoted and was anxious to do some lasting service. He learned from the wise people there that according to the agamas the Kirita (Crown) is superior among jewels, Vimana is superior among gopurams and diamond is superior among gemstones. Since at that time, there was no main gopuram (temple tower-obviously the Ananda Nilayam Vimana was already there) befitting the greatness of the Lord, he decided to construct one Gopuram on a large scale. He entrusted the work to suitable hands providing all the funds needed and proceeded toward Sri Rangam. After having the holy dip in the

southern sea at Sethu (Rameshwaram) and worshipping the Lord in important holy places, he came back to Thirumala. He was happy to see the construction work proceeding satisfactorily. He gave liberal gifts to the artisans and others and stayed there for some time.

One night, a huge serpent appeared before the Gajapati in his dream and said, “Oh Gajapati! This Thirumala is my body. Your constructing a big gopuram places a huge weight on me and puts me under considerable strain. I have no recourse to relieve myself of this other than representing my case to the Lord Srinivasa.” So saying the serpent coiled itself around the Vaikunta hasta (the right hand pointing to His holy feet as the means to Liberation). Struck by fear, the king called the learned pundits and related to them the details of the dream and requested them to guide him. They replied “Oh king, the Puranas declare that Thiru Venkata mountain is the body of Adisesha. Examining your dream, it is clear that Adisesha does not accept a heavy gopuram being built here since the weight is too much for him to bear. He asks you not to proceed with the construction.”

The king immediately suspended the construction operations and reconciled himself in the thought “This is all the Lord of Thiru Venkata would accept” and by way of the atonement of the sin he had committed against Adisesha, he had a beautiful jewel made in the form of Adisesha and offered it to the Lord Srinivasa. The priests and other servants of the Lord saw the new jewel and wondered how to decorate the Lord with it. They were also doubtful whether it would suit Lord Srinivasa since it is reputed to be worn by some demigods. Then the Lord Srinivasa spoke through a devotee thus.

“Oh servants of Mine! Formerly there was a dispute between, Vayu (wind god) and Adisesha regarding bringing this hill here. My award was somewhat partial to Vayu. Humbled by this, Adisesha shed his ego and performed penance on this mountain, his incarnation, for many thousands of years and caused Me to come down here. He assumed the form of a bed in addition to bearing Me in the form of the hill. Having become the vessel of my grace, he is enthusiastic about doing all sorts of service to Me. I have caused some grief to him by favoring Vayu. Like a father who has caused grief to his son, I will bear him in My hand. Adisesha is my most devoted servant and is intimate and so very dear to Me. I will bear his likeness on my hand. Let this jewel be an armlet; I will wear it on My arm”. On hearing this command, the priests set the new jewel on the right arm (Vaikunta hastha) of the Lord. It may be mentioned that other Puranas also refer to the dispute between Vayu and Adisesha and the Lord’s decision in favor of Vayu. Grieved by this, Adisesha performed a long penance and thus became instrumental in bringing the Lord to Thiru Venkata hills and he thus earned the infinite love of Lord Srinivasa.

The dispute is described in detail in Brahma Purana, Chapter one. When Vayu and Sesha were quarreling among themselves, the Lord appeared there and asked them why they were quarreling. Hearing the details from Adisesha, He

said “Vayu is a mighty god and is the life-giving breath of all. I consider him superior. Oh, Sesha! You are haughty that you are bearing this earth on your head. But you forget that the great tortoise (Kurma) is bearing your weight also.” There itself in the second chapter, it is stated that Adisesha, humbled by the verdict, chose a wooded spot northeast of Swami Pushkarini on the sacred hill and amidst sylvan surroundings, performed penance for thousands of years near the Naga Thirtha to bring the Lord down from His abode. Pleased by Sesha’s penance, the Lord came down and offered a boon.

Adisesha requested the Lord “Oh Lord if you are pleased with this humble servant, please grant it that you will reside here forever on this hill, as you recline on my body in your superior abode, Vaikunta.” The Lord replied: “I have been looking for a place on the earth for my pastimes. As a result of the dispute between yourself and Vayu, this Venkata hill has come down here. I will be pleased to live here as you have prayed.” Thus Lord Vishnu descended from His superior abode on to, this hill with Sri Mahalakshmi and happily performed his pastimes with her on the banks of Swami Pushkarini.

This account is found in Chapter 2 of the Brahmanda Purana, which states, “The Lord called Adisesha and with eyes widened with pleasure and addressed him in a loud, clear and pleasant tone: “Ananta! There is none dearer to Me than you. Flawless one! I want you to do this to please me. You listened to what sage Narada said. I wish to live on the earth in a place suitable for my pastimes. Choose a suitable place and live there in the form of a hill. I and Sri Mahalakshmi would like to live under your protective hoods” We thus come to know that the Venkata hill is the very form of Adisesha.

From this incident and also by the verdict by Lord, we can understand that the Supreme Lord Vishnu, who appeared as Kurma, also appeared as Lord Venkateshwara in Seshachala hills, that’s why Lord Venkateshwara also known as “Kurmamoorthi – One who took the form of a turtle (Kurma).”

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Holy Name 60: Kinnaradwandwa sapanthapradhatha

Mantra: Om Kinnaradwandwa sapanthapradhathre Namah

Meaning – One who liberated the kinnara husband and wife from a curse

Pastime – Durvasa the sage renowned for his ruthless anger, happened to witness one day a Kinnera couple engaged in love in the public. The sage in his natural haste grew wild. “You will be born as a hunter couple, and live in a forest.” He pronounced a curse on the couple. The Kinneras were afraid. They entreated the sage to show mercy on them. They requested him to show a way out also. The sage took pity and said, “you will be redeemed of my curse when a white boar roams on the banks of Swami Pushkarini.”

The Kinnera couple was born as a hunter and his wife. A kinnara couple was cursed to be born in Simhachalam (ahobilam) as hunters and frequent the Venkatadhri. They lived in the dense forest on the Seshachala or Venkatachala. In course of time, they had a son. They named him Chitrangada. Once, while wandering in the forest, the hunter saw a field with dry crops. He collected a few grains from it and handed them over to his wife. To keep watch over the grain he deputed his son. Later on, he raised an elevated shed and seated himself on it to watch the crop.

One day Swethavaraha came out of the ant-hill in search of food. He entered the field and went deep into it. The hunter saw the boar and his movements. The boar noticed the hunter and entered the anthill. The hunter reported the incident to the ruler of the land. King arrived at the place and performed his penances, pleased by the King's devotion, Lord Swethavaraha appeared and revealed himself to the King in the deity form. No sooner than the Kinneras as hunters saw the Lord they were rid of the curse pronounced on them by Durvasa. They returned to their permanent abode.

From this incident, we can understand that Lord Varaha or Venkateshwara is "Kinnaradwandwa sapanthapradhatha – One who liberated the kinnara husband and wife from a curse."

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Holy Name 61: Vibhuh

Mantra: Om Vibhave Namah

Meaning – One who is the most powerful master

Pastime – In days of yore, Vasishtha, Atri, and some other sages were offering worship to Lord Sri Ranganatha at Srirangam. One day a Gandharva, called Sundara, accompanied by a hundred Gandharva ladies, came to the River Kaveri. They were all bathing in the river with naked bodies. In order to offer their mid-day prayers, Vasishtha and the other sages also came to the River Kaveri. The Gandharva women were afraid of seeing the sages. They put on their clothes hurriedly. Vashistha got wild and cursed Sundara to become a demon. The Women prayed to Vasishtha to forgive their husband "Oh great sage, pardon this single fault of Sundara. We cannot live without him" they urged. Vasishtha cooled down and assured the women that Sundara would, after sixteen years, go to a lake called Chakra Teertha on Venkatachala and attempt to eat the Sage named, Padmanabha, during then, in order to protect the sage, Lord Vishnu send his discus and would cut his head and saves the sage. "You will then regain your original body when the period of curse ends," said Vasishtha to Sundara and returned to his hermitage.

The women began to weep as Sundara was transformed into a demon with a fearful body. Afraid to see him they left Sundara, who became a demon and ate

everyone who came across. He wandered everywhere and finally arrived at Venkatadri. As the sixteen years period expired he happened to go to the lake and tried to devour sage Padmanabha. As the enraged sage prayed to Sri Hari, the Lord's discus rushed and separated the demon's head from his body. Sundara then recovered his celestial body and sang the praise of Sudarsana the discus. Blessed by the divine discus and taking leave of the sages, he returned to his land. Sage Padmnnabha requested the discus to stay there for some time so that the water source might be named after him and the sages could live there free from fear. The water source was from then onwards called Chakra tirtha. Sudarsana assured Padmanabha saying "those who bathe in this teertha would prosper in every way."

From this incident, we can understand that Lord Venkateshwara is "Vibhuh – One who is the most powerful master," in this case, not only Sage Padmanabha, every personality or sage on the Venkatachala stays and worships the powerful master, Sri Venkateshwara, who intern protects his devotees by all means with his Supreme Power, either by eliminating their sins like in this case, eliminating the sins of Gandharva Sundara, or using his mighty power of weapons.

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Holy Name 62: Vaikhanasamuni-sreshta-poojitha

Mantra: Om Vaikhanasamuni-sreshta-poojithaya Namah

Meaning – One who was worshipped by great sage Vaikhanasa

Pastime – According to the Vaikhanasa work Ananda Samhita, Vishnu, desirous of reincarnating on earth, asked Brahma to create a sage who would propagate the right way of worshipping him on earth. Bhagavan Vikhanasa arose from Brahma's contemplation described as visesakhanana, that is, "intense contemplation" and consisting of "reflection on the nature of the true principle" (tattvarthaparichintana). The same text gives another exegesis: Vishnu himself delved deeply into Vedas to create Vikhanas who would compose the rules to worship Vishnu. Some scholars connect the root, khana with the digging of comestible roots by ascetics. Yaska's Nirukta derives the term Vaikhanasa from Vikhanana (deep contemplation). Ananda Samhitha (Marichi) states that the Sage Vikhanasa who prepared the Vaikhanasa Sutra according to a branch of Yajurveda was Brahma himself.

The oldest references to Vaikhanasas are found in Vedic texts, where they are Vedic seers (rishi) or sages (muni). The traditional "index" (anukramani) of the Rigveda Samhita attributes several hymns to seers called Vaikhanasa. The Tandya Brahmana, the Jaiminiya Brahmana, and the Taittiriya Aranyaka mention Vaikhanasa seers and sages.

Other sources say that Sage Vaikhanasa was created from the mind (Maanaseeka Udbhavan) of Sriman Narayana when many sages were reluctant

to engage in the performance of Aaradhana for Him in bhuloka as they were unsure of doing the right kind of worship. Thus Sriman Narayana dug out of His bosom, His entire Vedic knowledge, from the tip of His nail and created a new sage, named him Vikhanasa (Vikhanakhaha). Narayana also empowered and enlightened him to perform Aradhana (worship) to Him in His Vibhava and archavataras through upadesas on Veda, Vedanta, and initiation into Gayatri/Saavitri mantras.

Sage Vikhanasa arrived at Naimisharanya, where the Lord is present as a Forest. He arrived there with his four disciples, Atri, Bhrigu, Mareechi, and Kasyapa. Sage Vaikhanasa has blessed the world with one and a half crores of slokas in his Agamam (Vedic literature). The four rishis condensed these vast numbers of these verses to a smaller subset of four Lakhs of verses to make it simpler for human beings to follow for the worship of the Lord through Vaikhanasa Agama (Process). The Vaikhanasa Samhithas are very old and ancient and according to Sage Marichi's Ananda Samhita, before the division of Veda by Sage Veda Vyasa, the unified Vedic Corpus is called 'Vaikhanasa Yajursakha'.

According to a verse in Varaha Purana, Lord Vishnu says that the Aswatha Tree, the Red Cows, the Tulasi plant, and the Sage Vikhanasa (the ancestor of the community) are the four things that are dearer to him and that among the four, Sage Vikhanasa is the dearest. Further, after establishing and propagating the process of Vaikhanasa, Sage Vikhanasa travels to various religious places, where Lord Vishnu was getting worshipped, he visits there and establishes the proper standard of worship as mentioned in the Vedic literature and Vaikhanasa Agama. In the process of his travel, he arrives at Venkatachala and stays on the sacred hills for several days and establishes the proper process of worship for Lord Venkateshwara, which is followed to date.

Lord Venkateswara at Tirumala Tirupati Temple is worshipped as per Sri Vaikhanasa Bhagavachhastram preached by Bhagavan Vikhanasa Maharshi uninterrupted from times immemorial and that's why he is aptly praised every day in Sri Venkatesa Ashtottara Shatanamavali as "Vaikhanasamuni-sreshta-poojitha – One who was worshipped by great Sage Vaikhanasa."

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Holy Name 63: Simhachala-nivasa

Mantra: Om Simhachala-nivasaya Namah

Meaning – One who dwells in Simhachala hills

Pastime – Once Agastya and his party wandered in the eastern part of Seshachala hills, where they saw the object, which was shining like the Sun. The area was full of trees. Wild animals were freely moving. Celestial beings were spending their time happily. At one place a lofty peak looking like a giant was seen. Near it was a big cavity. "This looks like the gate-way to Death!" remarked

Agastya on seeing it. The cavity disappeared in an instant. The sages wondered and said that it was all due to the greatness of Agastya. Nearby, there was an unusually huge sala tree with tender leaves. Agastya approached it. Indra holding his weapon, Vajra, was sitting under it. His crown was dazzling with luster. All the rulers of the four sides and four corners of the Universe, Gandharvas Kinneras, and several celestial beings were attending to him. Agastya and his party went near Indra and offered respects to him. In return, Indra also paid respects to Agastya.

“How is it you are all here? any special purpose? let us also know,” Agastya asked Indra. “We have come to see the almighty, Sri Narayana, who has come down to Simhachala. We are praying for his darshan” said Indra. “We also desire to see him”, said Agastya. "Lord Hari dwells here at Simhachala. You can go and see him on the southern side of the hill. Sages like Durvasa, Nandikeswara, and others also are here” informed Indra.

After this, Agastya and his party started to travel towards the southern side. On the southeastern part of the hill, Agastya saw Sankha, Chakra, Gada, and Padma, the weapons and symbols of Lord Vishnu shining very brilliantly. He went near them and prostrated himself before them. He went around them in a clockwise direction and then proceeded to the southern part with his party, further he got instructions from Lord Shankara (Shiva) about the places in the holy abode. After hearing that, Agastya along with his party went to all the tirthas in Simhachala (Venkatachala) and meditated on Lord Vishnu, who pleased by his penances gave his darshan to Agastya and all other demigods.

From this incident, we can understand that Lord Venkateshwara is “Simhachala-nivasa – One who dwells in Simhachala hills,” in this case, as per the words of Indra and Agastya, Seshachala hills also has the name Simhachala hills, because Supreme Lord in the form of Narasimha dwells on one of the hills, Ahobilam, which is part of Seshachala hills, that’s why when addressing about the hill, Indra referred it as Simahachala, because Supreme Lord Venkata Narasimha stays on the top of Simahachala hill, he is known as Simhachala-nivasa.

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Holy Name 64: Sriman Narayana

Mantra: Om Sriman Narayana Namah

Meaning – One who is Lord Narayana

Pastime – Ananthalvan, the great Vaishnava Acharya and devotee of Sri Vaishnava Sampradaya, also the great servant of Lord Venkateshwara of Thirumala. Due to his unalloyed service to the lotus feet of Lord Srinivasa (Venkateshwara), his name and fame spread far and wide to the southern parts, His Vaishnava disciples heard that he was being entrusted with the noble task of doing service at the sacred hill of Thirumalai by Sri Ramanuja. They also came to

know of the glorious service being done by him up the hill. They were keen to meet him and to get his blessings. They undertook a pilgrimage to the Seven Hills from the south. On the way, they were the guests of a Brahmin chieftain by the name of Valarttan Mangalamudaiyan in a village of the same name. He was pious and charitable and endowed with material prosperity. After feeding the disciples on the way to Thirumalai Hills, the Brahmin chieftain started following them up the Hills. He appealed to them to take him also as one among themselves. They did not respond to him immediately. All of them went up the Hills and prostrated before Ananthalvan to accept him as his disciple. Ananthalvan enquired of the Vaishnavas about his antecedents. Coming to know of the keen desire of the Brahmin chief to be his disciple, Ananthalvan told him that he could not be given instructions (the teaching from the Acharya to the disciple) because that was given only to those who had conquered the five senses and had controlled the mind. The Vaishnavas who brought him to Ananthalvan pleaded with him to take him as a disciple pointing out how the Brahmin chief was pious and dedicated to the service of the Vaishnavite community. There was none else who was fit enough to be the Acharya. They explained that they did not respond to his entreaties all the time because they felt Ananthalvan alone could decide on the matter.

Ananthalvan relented and took the Brahmin chief aside. He told him that if he wanted to be his disciple and take Upadesa (Instructions), he should forego all his material wealth in favor of the servants of Lord and ensure that the income and wealth were utilized only for such divine purposes. If he were to do that, he would win the grace that Ananthalvan himself received from the Lord. Valarttan Mangalamudaiyan agreed and considered himself blessed. He had a quick bath and came back to the Acharya. He received Pancha-Samskaras from him. He became an ardent disciple of Ananthalvan and came to be known by the name Sri Vaishnavadasa. After receiving the benedictions of Ananthalvan and hearing his discourses for a few months. Sri Vaishnavadasa became even more pious. The milk becomes tastier when heated more. The ripened spikes in the paddy fields bend down before harvest. Likewise, over time, ahamkara (ego) gets dried up more, and more and more wisdom grows. Humility is attained with vairagya. The same happened with Sri Vaishnavadasa. He spent whatever money he had brought up the Hills during the pilgrimage. Having not satisfied with this, he took leave of Ananthalvan and went back to his place. He divided his wealth into three parts and gave one part to his mother and one part to his father. He considered the rest as his own and returned to Thirumala Hills with the same after a year. He surrendered the wealth at the lotus feet of Ananthalvan. Ananthalvan blessed and appreciated him for keeping up his word remembering the promise made at the time of becoming a disciple. But then Sri Vaishnavadasa reminded Ananthalvan that his part of the bargain alone had been completed and that Ananthalvan should bless him to get the Grace of the Lord as he had received in abundance from the Lord. This was the second part of the deal. Ananthalvan agreed and took him to the sanctum sanctorum of Lord Srinivasa. He surrendered the wealth, gold, and silver brought by Sri Vaishnavadasa at the Lotus Feet of the Lord and told the Lord how, on his advice, Sri Vaishnavadasa

had agreed to spend his wealth in the service of God and the devotees. He also explained that Sri Vaishnavadasa was to get in return the Grace of Lord Srinivasa. Ananthalvan reminded the Lord about the Carama Sloka in the Gita.

sarva dharman parityajya mam ekam saranam vraja
aham tva sarva papebhyo moksayisyami ma sucah

Meaning: Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.

Ananthalvan prayed that the Lord should bless Sri Vaishnavadasa as per the promise "ma sucah" The Lord obliged Ananthalvan. After honoring him with Thirtha and Srisathakopa the Lord promised that after shedding the mortal coil, Sri Vaishnavadasa would reach Vaikunta. Both were thrilled at the benediction of the Lord to Sri Vaishnavadasa and returned with Ananthalvan to his abode immediately pleased at the turn of events. Ananthalvan taught him all the Rahasyarthas. A few days later, the Lord's Grace was to be bestowed on Sri Vaishnavadasa. The time was propitious Sri Vaishnavadasa had attained all the qualities necessary for liberation. At a festival time, the Lord was in procession along the Mada Streets. From his abode, Ananthalvan along with Sri Vaishnavadasa emerged to worship the Lord the latter heard the voice of the Lord that the time had come for him to ascend Vaikunta. Supremely happy, he prostrated before the Lord saying that he desired to be the sole of His Sacred Feet and heard the Lord declaring 'Nayami Paramam Gatim' (I take you to the Highest State) Thus Sri Vaishnavadasa came to receive the Grace of the Lord because he was a disciple of Ananthalvan. Ananthalvan was wondering at the extreme Daya (Mercy) of the Lord He performed the Caramakainkarya (Final rituals) for Sri Vaishnavadasa.

From this incident, we can understand that Lord Venkateshwara is "Sriman Narayana – One who is Lord Narayana," all the acharyas teachings are that,

etavan sankhya-yogabhyam
sva-dharma-parinisthaya
janma-labhah parah pumsam
ante narayana-smrtih

Meaning: The highest perfection of human life, achieved either by complete knowledge of matter and spirit, by the practice of mystic powers, or by perfect discharge of occupational duty, is to remember the Personality of Godhead (Narayana) at the end of life. – *Srimad Bhagavatam 2.1.6*

In this case, due to Ananthalvan's grace, Sri Venkateshwara, who is Narayana himself, bestowed this benefit on Sri Vaishnavadasa, due to which, he attained the supreme abode of Lord Narayana, the spiritual world.

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Holy Name 65: Sad-bhakta Neelakandaarchaya Nrusimha

Mantra: Om Sad-bhakta Neelakandaarchaya Nrusimhaya Namah

Meaning – One who was worshipped by Lord Shiva in his man-lion form

Pastime – About thirty yojanas north of Seshachala there is a holy spot, which is also part of the sacred hills of Venkatachala, in a lovely locality, covered by all sorts of beautiful trees, rivulets, and waterfalls. There was the hermitage of Lord Siva on it. Around it are mines of precious stones. Angels also reside there, meditating on the Supreme. Yogis, who wish to engage in the realization of the self lives there, some in meditation and some in yoga. Wild animals reside there treating every creature as a friend. Near that sacred hermitage pure and crystal, clear water flows in streams containing beautiful lotus flowers, fish, and water birds. Hermits and anchorites, some controlling the senses, and some reciting holy invocations addressed to Lord Narasimha, all Bliss, knowledge, and detachment are found there. The locality is holy. The sacred waters in the springs there are capable of fulfilling all the desires of those who touch them or drink of them. There was a huge stone banyan tree near the hermitage looking as if it was a representative of the celestial wish-yielding tree, Kalpataru. It was very bright. It could destroy every sin. The ashram of Neelakantha, Siva was located underneath that Kalpataru tree. All varieties of flower-bearing trees and creepers were there.

Once upon a time, Lord Neelakantha went to offer worship to Lord Sri Hari at that charming spot. He had a holy dip in the Pushkarini. Accompanied by his attendants he offered worship to Lord Sri Lakshmi Narasimha, following the procedure laid down in the Pancharatra system of worship, for the welfare of all the worlds. Later on, being desirous of worshipping Lord Narasimha continuously, Lord Shiva decided to reside there. So, seated on a tiger skin on a lonely seat under the tree. Neelakantha (Shiva) assumed the lotus posture and meditated on Lord Sri Hari, in the proximity of Ahobilam, the holy Vaishnava Kshetra, the abode of Lord Sri Narasimha, where Neelakantha (Shiva) stays in his hermitage and meditates on the lotus feet of Lord Narasimha (man-lion form).

From this incident, we can understand that Lord Venkateshwara or Narasimha is “Sad-bhakta Neelakandaarchaya Nrusimha – One who was worshipped by Lord Shiva in his man-lion form.”

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Holy Name 66: Kumudakshagana sreshta sainapatha

Mantra: Om Kumudakshagana sreshta sainapathya Namah

Meaning - One who conferred Kumudaksha as the commander chief of his army

Pastime – Supreme Lord Vishnu arrives on the top of Venkatachala hills and is pleased by the arrival of all the demigods headed by Brahma, who was in great fear, mentioned to them that “Lame, deaf, dumb, anyone with any defector deformity, even a leper if with a keen desire to have my vision comes to me, he will get all his desires fulfilled. Hereafter Human beings can move about on earth without any fear." Thus the Lord informed Brahma.

Further, a demon named Durmedha, after taking a boon from Lord Shiva started to attack the demigods, who are all unable to defeat him, because of the boon given by Lord Shiva. As all the demigods, humans, sages, etc.... headed by Brahma reported the incident to Lord Venkateshwara at Narayanagiri (Venkatachala), then Lord conferred the position of the commander-in-chief to his servant Kumudaksha along with Vishvaksena. Both of them took up the responsibility and killed the wicked demon, Durmedha, and relieved the demigods from their great fear.

After this, Lord Venkateshwara further then entrusted Sudarsana, his discus with an assignment, “Sudarsana, along with Kumuda, the commander-in-chief, equipping yourself with all weapons, rush to the place where the wicked demons are creating horrors and teasing the brahmins. Wherever they may be, you go there and wipe out the wicked. Ensure the safety of the people and return.”

Sudarsana proceeded at once along with Kumuda, the commander-in-chief, as directed by Lord Venkateshwara. As per Lord‘s instructions, he executed his mission and returned in a moment. They reported their activities to Lord Venkateshwara. The Lord then assured fearlessness to all. Brahma obtained the Lord‘s approval for the Bahmotsava and conducted it.

From this incident, we can understand that Lord Venkateshwara is “Kumudakshagana sreshta sainapatha - One who conferred Kumudaksha as the commander chief of his army.”

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Holy Name 67: Durmedhapranahartha

Mantra: Om Durmedhapranaharthre Namah

Meaning – One who killed a demon named Durmedha

Pastime – Consequent upon the troubles and unbearable torments created by a demon, Durmedhas, by name, there arose a big hue and chaos in the Celestial region whereby the divine beings were deprived of their posts and powers. Consequently, they had no other remedy except to surrender unto Him, who layout of mercy, on the serpent couch in the extensive milky ocean. The demon grew highly powerful and invincible, on account of the acquisition of boons from Rudra by reason of his rigorous practice of penance. The celestial inmates whose faces were rendered pale and pensive put on an appearance that emulated the

state of the extinguished fire. They approached Him as the sole refuge and as a source of an unfailing reservoir of success. They eulogized Him with significant verses in the fashion of the Upanishads. In the course of their eulogy, they emphasized the Lord's unfathomable and unbounded mercy, towards the distressed devotees and dilated upon His ready response to vouchsafe protection to the entire, exclusion of all dangers. More emphasis was laid upon His infinitely infinite auspicious qualities and infinite magnitude extending the whole universe. His intimate association with Goddess Lakshmi and His inseparability from Her were considered His distinct features from other gods.

Even when the climax of the eulogy was reached the Lord didn't manifest Himself. But to the amazement of all of them, an intimate, the female attendant of Goddess Lakshmi manifested Herself and announced that their request would fructify one long and that the Lord would manifest— Himself on the Narayanagiri in the vicinity of Swami Pushkarini and redness their grievances.

Much encouraged by the maid's speech, they set out toward Narayanagiri and there with all religious fervor circumambulated the holy places and fords in the vicinity of the said hill. They eagerly awaited His promised manifestation as ensured by the female associate of Goddess Lakshmi. The forests resorted by the Celestial beings were so attractive that they realized them to be fit for the practice of penance, assuring as it were, a good yield, spiritual wisdom, and wealth, for them. Very near their residence, they beheld Swami Pushkarini, the banks of which abounded in trees of varied species and which appeared, as it were a miniature of the full forest growth. Seated on the banks of the tank of the Swami Pushkarini all the gods headed by the official creator Brahma engaged themselves in an open bhajan in a chorus and gave full expression to His greatness and supremacy, especially in vouchsafing protection to the distressed who surrendered to Him. The Lord whom they deserved to manifest was praised by them as one who constituted the wealth of prosperity to Sri or Lakshmi, the Goddess of prosperity.

Taking the numerical order beginning from one, the Lord's invasions of His grace styled as incarnations or avatars were emphasized and concluded finely with the number ten signifying His ten incarnations and His glory in killing the ten-headed demon. Then impatient of His manifestation that, was delayed for a long time, they raised their voice to its pitch and addressed Him again with significant epithets evidently roused by devotion and spiritual thrill. They expressed thus.

The repetition of His auspicious attributes with full cognizance of their import enkindled their religious consciousness. The flood of cheers in their faces, and the glow in their eyes thrilled by spiritual delectation foreboded the success of their mission and His manifestation. Instantaneously the Lord manifested Himself on the Western bank surpassing all luminaries in resplendence and consequently dazzling the eyes of the celestial beings. There were showers of blowers on all sides augmented by the blowing of couches, beating of divine drums, and utterances of victory booming all the quarters and the cardinal points. On

beholding His alluring form with horripilation, they expressed overwhelming devotion on the one hand and extreme hope of success of their mission on the other thus. ‘Mayest Thou he victorious, Oh Lord, Thou art the Lord of Lakshmi. Thou art Truth, Thou possesses the characteristic not dropping the devotees down, Thou art ever in impeded Thou art served by god Siva, etc.

The Lord, who gradually stationed Himself in the midst of a golden Vimana, shone with His four hands, graced by conch and disc. He was distinctly marked by Sri Vatsa and Kaustubha on His chest. He was bedecked by Vaijayanti mala and possessed of diadem studded with precious gems. His was girt by a valuable girdle furnished with giggling little bells His eyes were so galvanizing as the full-blown lotuses and His body was smeared with highly fragrant cosmetics. The Lord smilingly cast His glance and enquired the cause for a mass exodus of all the celestial beings together with their departmental chiefs who maintained the offices of the world order. Then Brahma described the poor plight of all the demigods consequent upon their posts beings snatched away by an invincible foe, Durmedhas by name. He gave the Lord to understand that Rudra did not join them, realizing his folly in granting boons to the demon and that on account of being overcome by a sense of shyness, he did not turn up. He ultimately made a touching appeal that the demons' torments and harassments were so acute that He should employ sure means to kill Durmedhas and confer the respective positions on each one of them. On behalf of all the demigods and on his behalf, he surrendered with the following expressions.

The Lord immediately thought of Kumudaksha and Vishvaksena, the permanent inmates of the eternal bliss, and commanded them to do away with the demon by conferring upon them the necessary mortal designations as Commander-in-chief. Smilingly He disappeared from their right leaving obviously His archa form on the bank of the Swami Pushkarini for the felicity of the mortals. The divine unmortals of the world of bliss killed Durmedhas and restored the demigods to their respective places and secured felicity to all the worlds.

From this incident, we can understand that Lord Venkateshwara is “Durmedhapranahartha – One who killed a demon named Durmedha (by appointing Kumudaksha and Vishvaksena as his commander-in-chief).”

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Holy Name 68: Sridhara

Mantra: Om Sridharaya Namah

Meaning – One who always carries Goddess Lakshmi on his chest

Pastime – Ananthazhwar, a great devotee and disciple of Sri Ramanuja, chose to settle down on the Hills in fulfillment of the command of the Guru Sri Ramanuja and went on to lay the garden of flowers Dug up the lake and named it after Sri Ramanuja.

It was Vasanta Rutu on the Thirumala Hills. The Garden laid by Ananthalvan had become beautiful with different kinds of flowers and fruits and presented a colorful look. One morning Ananthalvan was aghast. The garden had been defiled. The flower plants were uprooted. The fruits were plucked and strewn hither and thither. The garden was in a chaotic state and presented an ugly look. Nobody could tell him how it had happened. The watchmen were helpless. The next night Ananthalvan was waiting with his disciples keeping a watch for intruders. That was the ninth night of Vasanta Ruutu. Ananthalvan was hiding underneath a bush. In dead of night, he saw a princely couple with beautiful ornaments roaming in the garden. For a moment he was overjoyed. But he was also overtaken by wrath and chased the couple. He dragged both of them to tie them up under a tree. The charming prince escaped from Ananthalvan's clutches. The princess, however, could not escape as she was fascinated by Ananthalvan's Bhakti. Ananthalvan tied her underneath a Champaka tree and enquired about her antecedents" Why did you and your husband defile the beautiful garden? What is his name? Who is he? The lady answered, "I am like your daughter. I did no wrong. I and my husband are the rulers of these Hills. My Lord wanders all over the Hills as he pleases. He has defiled your garden. I am not responsible for what has happened. Please spare me. You know the Shastras. How can I mention the name of my Lord? He is the culprit and not me. You cannot torment me like this. Please leave me free. Ananthalvan told her that she was trying to be clever and he wanted her to show him the chief thief who was her husband. She pleaded with her inability to do so and wanted to be released. Ananthalvan told her," It was after a long vigil I caught you. You look like Mahalakshmi. Verily, you are like a daughter to me. Your husband is sure to come searching for you. Let him come in the morning. I will take a ransom from him and then release you. Till then, you will have to be under the Champaka," Ananthalvan was holding vigil the whole night. The next morning the Archakas opened the temple gate and went into the sanctum sanctorum for the morning rituals. They were amazed to note that the golden locket covering Alarmelmanga on the chest of the Lord was missing. The officials of the temple grew suspicious of the Archakas and started punishing them. At this point, the Lord's voice was heard by one of the Archakas pointing out that none of them was guilty of theft and that when the Lord and Alarmelmanga were playing in the Sri Ramanuja garden of Ananthalvan, they were caught by Ananthalvan. The Lord escaped, but Alarmelmanga could not. She was under the Champaka tree under the watchful eye of Ananthalvan. The Lord commanded the officers of the temple to go to the garden and get Alarmelmanga released and bring Ananthalvan to the temple. Promptly, the officers and the Archakas went to the grove with the temple honors and were bewildered to see Alarmelmanga who was in the disguise of a princess, and Ananthalvan under the Champaka tree. In the Dvaparayuga, the Lord was tied to the mortar by Yasoda. In the same way, in this Kaliyuga, Alarmelmanga was tied down to the Champaka tree by Ananthalvan. They conveyed to him the Lord's Command. Ananthalvan was feeling crest-fallen that he has done offense. He released Alarmelmanga and prostrated before her praying for forgiveness. Alarmelmanga told Ananthalvan that he should consider

her as his daughter. Immediately, she transformed herself into a Kanya (young lady). Ananthalvan finishing his morning oblations took the daughter with flowers and garlands in procession to the temple. He bowed before the Lord praying for mercy.

The young lady immediately transformed herself and adorned the chest of Lord Srinivasa. This was the origin of the tradition considering. Alarmelmanga is the daughter of Ananthalvan and the Lord of the Seven Hills as Ananthalvan's son-in-law. In the Tamil month of Purattasi, during the Rathotsavam, on the 8th day of Brahmotsava, it is customary even today to adorn the Lord with Pitamabara and silken cloth as Sambhavana of Ananthalvan, the father-in-law. This is a benediction to Ananthalvan.

From this incident, we can understand that Lord Srinivasa or Venkateshwara is "Sridhara - One who always carries Goddess Lakshmi on his chest," in this case, Supreme Lord enacted such a pastime to give transcendental pleasure to his devotee, Ananthalvan.

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Holy Name 69: Kshtriyanthaka Rama

Mantra: Om Kshtriyanthaka Ramaya Namah

Meaning – One who was Parashurama, who killed the wicked Kshatriya Kings

Pastime – Once, many thousands of years ago in the age known as Treta-yuga, the great sage Rcika approached Varuna, lord of the waters, and obtained one thousand horses, each as lustrous as moonlight and having one black ear. Rcika Muni presented the horses to the great king Gadhi as a dowry for his daughter, the beautiful and qualified princess Satyavati.
After the marriage, Satyavati naturally wanted to give her husband a son, so with prayers and mantras, Rcika Muni created an oblation imbued with his powers of penance. By eating the oblation before the procreative union, Satyavati would have her desire fulfilled. The oblation was imbued with brahmana mantras, thus ensuring that their son would have the qualities of a peaceful, content, and forgiving brahmana.

Satyavati's mother, King Gadhi's queen, asked that an oblation be created for her too. So Rcika Muni prepared the oblation, enchanted with appropriate kshatriya mantras. This would bless the queen with a son of bold, courageous warrior qualities, willing to fight for truth and righteousness.

After preparing the two oblations, the sage went to the river for his ritualistic bath. Meanwhile, the queen, assuming that a husband out of natural affection would put a better effort into the oblation meant for his wife, exchanged the oblations, with her daughter's permission.

When Rcika Muni returned from his bath, he discovered the switch and scolded his wife.

"You have committed a great wrong," he said. "Because of this your son will be a fierce ksatriya capable of punishing everyone. And your brother will be a scholar learned in all the spiritual sciences."

Satyavati then begged that her son not be a kshatriya. Pacified by her charm and devotion, Rcika Muni adjusted the reaction.

"Since the mantras must have an effect," he proclaimed, "your grandson, rather than your son, will have an invincible kshatriya spirit."

Satyavati became the mother of the austere and tolerant Jamadagni. His son was named Parasurama, or "Rama with the ax [parasu]." Srimad-Bhagavatam (1.3.20) says, "The sixteenth incarnation of the Supreme Personality of Godhead (as Parasurama) annihilated the kshatriyas twenty-one times, being angry at their rebellion against the Brahmanas."

A great warrior king named Kartaviryarjuna had received a thousand arms by worshiping the avatar Dattatreya. [See sidebar: "A Thousand Arms?] The king had also received other opulence and mystic powers that only served to further inflate his ego.

Once Kartaviryarjuna was sporting in the company of many beautiful women in the Narmada, one of India's seven major holy rivers. With his thousand arms, he stopped the river's flow. Upstream, where the demon-king Ravana had halted with his army, the water overflowed its banks, flooding Ravana's camp. The powerful Ravana challenged Kartaviryarjuna over the insult, but he proved no match for the thousand-armed king, who captured and then neglectfully released Ravana as one might trap and then set free a wild monkey. King Kartaviryarjuna now considered himself all-powerful and invincible.

Sometime after this incident, King Kartaviryarjuna traveled north and met the sage Jamadagni at his forest hermitage. With the help of his kamadhenu, a celestial wish-fulfilling cow, Jamadagni sumptuously fed the mighty king and his vast retinue. The envious Kartaviryarjuna, unable to tolerate a mere hermit's owning an opulence surpassing anything of his, ordered his men to steal the cow along with her calf. Kartaviryarjuna then took the crying cows to Mahishmati, his capital on the banks of the Narmada in central India.

When Parasurama, the youngest son of Jamadagni, heard of this great offense, he became, the Bhagavatam describes, "as angry as a trampled snake." Although born of a sage, Parasurama had been influenced by the kshatriya oblations, as predicted by his grandfather Rcika Muni. Of course, the Supreme Lord or His plenary expansion is ever above the material world and cannot be influenced by the modes of material nature. Therefore, all these activities are

simply His lila, or pastimes. The display of His pastimes is to attract fallen conditioned souls of various natures back home, back to Godhead.

Parasurama took up his ax, shield, bow, and arrows and pursued the thousand-armed king "as a lion chases an elephant." At Mahishmati, Kartaviryarjuna gasped in fear as he saw the sixteenth avatar of the Lord swiftly approaching. Kartaviryarjuna sent hundreds of thousands of troops to battle Parasurama, but the Lord slaughtered every one of them by rushing here and there as swiftly as the mind. The battlefield at his feet turned to mud from blood spilling from the headless and armless torsos of slain warriors.

The courageous Kartaviryarjuna then decided to confront this ax-wielder on the field of battle. Taking up five hundred bows fixed with five hundred arrows, he issued a challenge. With only one bow, Lord Parasurama cut to pieces each of the king's hundreds of bows and arrows. Furious, Kartaviryarjuna uprooted trees and hills and rushed at the ax-bearer, intent on killing him. With great force and speed, Lord Parasurama sliced off each of the king's thousand arms, then beheaded the horrified and helpless king, who followed his fallen army to a grisly doom. As the ten thousand sons of Kartaviryarjuna witnessed their father's defeat, they ran away in fear. Lord Parasurama then gently released the stolen kama-dhenu cow and her calf and returned them to his father's ashram.

Bowing before his father and greeting his brothers, the warrior-brahmana explained every detail of the war and the heroic death of Kartaviryarjuna. However, Parasurama's father, the tolerant Jamadagni, scolded him.

"O great hero," he said, "you have unnecessarily killed the king, who is supposed to be the embodiment of all the demigods. Thus you have committed a sin. We brahmanas are worshipable by others only due to our quality of forgiveness. It is through this quality of forgiveness that Lord Brahma has achieved the post of master of the entire universe. The Supreme Personality of Godhead Lord Hari, the remover of obstacles, becomes pleased with those who are forgiving. Forgiveness is illuminating like the sun, and cultivation of this quality is the brahmana's duty."

Rsi Jamadagni then told his son how to atone for the sin. With a father's love he instructed, tirtha-samsevaya camho jahy angacyuta-cetanah: "O son, expansion of my very self, you must worship the sacred places to atone for this sinful act. You must become Krsna conscious."

With that, the sage sent his son on a pilgrimage tour of Bharata, ancient India. Lord Parasurama visited the holy cities, abodes, rivers, hills, and lakes throughout the land.

Actually, Lord Parasurama had committed no sin in the execution of his divine lila. He awarded liberation to all the warriors who died valiantly before him. The Lord's pilgrimage was to purify holy places and establish new ones blessed by his

lotus feet. Since God is complete, all attributes must reside within Him, from creation and birth to destruction and killing. That which is not complete cannot be God. But to teach that killing is generally improper, sage Jamadagni ordered Lord Parasurama to "serve the holy spots" (tirtha-seva). Many people visit holy places just to bathe in a sacred lake or river and consider their sins washed away. But the real purpose of tirtha-seva is to associate with holy devotees who reside at these places for the sake of human welfare. The blessings of all the holy places can be found in the instructions of pure devotees like Srila A.C. Bhaktivedanta Swami Prabhupada, whose very presence created holy places all over the world.

Sage Jamadagni's instructions to his son included the admonition to wash out the sinful act through acyuta-cetanah, Krsna consciousness. Thus Jamadagni took the position of the spiritual master and instructed his son to become Krsna conscious. Here in the sacred Srimad-Bhagavatam is ancient scriptural proof that the Krsna consciousness movement is not a new fad, cult, or invention. It is an ancient process that has been followed by billions of pious souls for billions of years. Here we see the fruit of the love of God, Krsna consciousness, being handed directly to Lord Parasurama. This pastime is displayed for our benefit. In the same way, Srila Prabhupada took the position of Jagat-guru, "world spiritual master," and on behalf of his guru freely handed out the Hare Krsna mantra all over the world.

Lord Parasurama's example of obedience to his father is exemplary. He told his father, tatha iti: "Let it be so." He then undertook a tour of India for a full year and increased the glory of many holy places by his exalted presence. Then he returned to the ashram of his family beside the Ganges.

Meanwhile, the miserable sons of Kartaviryarjuna had been nursing a grudge against Lord Parasurama since the death of their father. One day while Parasurama was roaming the woods with his brothers, the vengeful sons of Kartaviryarjuna invaded their forest ashram. They murderously approached Jamadagni, sitting by the sacrificial fire and meditating on Bhagavan Sri Krsna. Renuka, Parasurama's mother, entreated them not to harm her husband, who was absorbed in trance. Despite her pleas, the invaders, devoid of noble Kshatriya qualities, beheaded the sage and absconded with his head.

Deep in the forest, Parasurama and his brothers heard their mother shouting, "O Rama! O Rama!" They rushed to the ashram and found her beating her chest in frantic despair over the sudden loss of her husband. Lord Parasurama then vowed to rid the world of all devious members of the Kshatriya class twenty-one times.

Parasurama sped to Mahishmati, which was doomed by the murder of a peaceful brahmana, and extracted a terrible toll. Just as Kartaviryarjuna's sons had mercilessly beheaded his father, Parasurama created a mountain of heads severed from their bodies. When still other arrogant kings, who also lacked

respect for Brahmanas, saw the river of blood created by the Lord, they trembled in fear.

Eventually, Lord Parasurama rid the world of sinful warriors twenty-one times. At Samanta Panchaka near Kurukshetra, where thousands of years later Lord Krsna would speak the Gita, Parasurama created nine lakes with the slain ksatriyas' blood.

Lord Parasurama returned with his father's head to the ashram by the Ganges. There, with the power of mystic arts and mantras, he rejoined the head to his father's body, which had been watched over by his brothers. By the touch of the Lord, Jamadagni returned to life as if waking from a restful sleep. The all-victorious Lord Parasurama then completed his great sacrifice of ridding the world of unqualified leaders by taking his ritualistic bath in the Saraswati River.

These are some of the wonderful descriptions of Lord Parasurama's lila as narrated in the Ninth Canto of the Srimad-Bhagavatam. Other Puranas say that after ridding the earth of the burden of defiant kings maddened by a lust for power, Lord Parasurama performed penance in the Vindhya Hills, a chain of small mountains running through central India, roughly following the course of the Narmada River.

Lord Parasurama is known as one of three Cheeranjivas, or persons who will live as long as the earth exists. (The other two are Vyasadeva and Asvatthama.) Before the Kurukshetra war five thousand years ago, Lord Sri Krsna's brother Balarama met Parasurama at Mahendra Parvata. The Srimad-Bhagavatam (9.16.26) states, "Lord Parasurama still lives as an intelligent brahmana in the mountainous country known as Mahendra [in Bihar State]. Completely satisfied, he has given up all the weapons of a Kshatriya."

Lord Parashurama, who is an expansion of Supreme Lord Vishnu, appeared for the protection of his devotees in Treta Yuga by removing the wicked kings, as appeared as Lord Venkateshwara in the Kali-yuga for the protection of his devotees, that’s why Lord Venkateshwara is known as “Kshtriyanthaka Rama – One who was Parashurama, who killed the wicked Kshatriya Kings.”

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Holy Name 70: Mathsyaroopa

Mantra: Om Mathsya-roopaya Namah

Meaning – One who took the form of fish (Matsya)

Pastime – Once, at the end of the previous kalpa, a demon named Hayagriva wanted to take the Vedic knowledge away from Lord Brahma at the time of annihilation. Therefore, the Supreme Personality of Godhead took the incarnation of a fish at the beginning of the period of Svayambhuva Manu and saved the

Vedas. During the reign of Caksusa Manu, there was a king named Satyavrata, who was a great pious ruler. To save him, the Lord appeared as the fish's incarnation for a second time. King Satyavrata later became the son of the sun god and was known as Sraddhadeva. He was established as Manu by the Supreme Personality of Godhead.

To receive the favor of the Supreme Personality of Godhead, King Satyavrata engaged in the austerity of subsisting only by drinking water. Once, while performing this austerity on the bank of the Krtamala River (River in present-day Tamilnadu) and offering oblations of water with the palm of his hand, he found a small fish. The fish appealed to the king for protection, asking the king to keep Him in a safe place. Although the king did not know that the small fish was the Supreme Personality of Godhead Himself, as a king he gave shelter to the fish and kept Him in a water jug. The fish, being the Supreme Personality of Godhead, wanted to show His potency to King Satyavrata, and thus He immediately expanded His body in such a way that He could no longer be kept in the jug of water. The king then put the fish in a big well, but the well was also too small. Then the king put the fish in a lake, but the lake was also unsuitable. Finally, the king put the fish in the sea, but even the sea could not accommodate Him. Thus the king understood that the fish was no one else but the Supreme Personality of Godhead, and he requested the Lord to describe His incarnation as a fish. The Personality of Godhead, being pleased with the king, informed him that within a week there would be an inundation throughout the universe and that the fish incarnation would protect the king, along with the rsis, herbs, seeds, and other living entities, in a boat, which would be attached to the fish's horn. After saying this, the Lord disappeared. King Satyavrata offered respectful obeisances to the Supreme Lord and continued to meditate upon Him. In due course of time, annihilation took place, and the king saw a boat coming near. After getting aboard with learned Brahmanas and saintly persons, he offered prayers to worship the Supreme Personality of Godhead. The Supreme Lord is situated in everyone's heart, and thus he taught Maharaja Satyavrata and the saintly persons about Vedic knowledge from the core of the heart. King Satyavrata took his next birth as Vaivasvata Manu, who is mentioned in Bhagavad-Gita. *Vivasvan manave praha*: the sun god spoke the science of Bhagavad-gita to his son Manu. Because of being the son of Vivasvan, this Manu is known as Vaivasvata Manu.

The same Supreme Personality of Godhead, Vishnu, who as appeared as Matsya, the form of fish to protect his devotees, as appeared as Lord Venkateshwara for the protection of his devotees, that’s why Lord Venkateshwara is known as “Mathsyaroopa – One who took the form of fish (Matsya).”

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Holy Name 71: Pandavaari-prahartha

Mantra: Om Pandavaari-praharthre Namah

Meaning – One who killed the enemies of Pandavas

Pastime – Yudhisthira, the eldest of the Pandavas once requested Bhishma to enlighten him as to how Lord Vishnu happened to manifest himself on Vrushabhachala (Venkatachala). Bhishma narrated thus, “Narada, the celebrated sage, desired to see Lord Hari once upon a time. He went to Vaikunta and later he saw near the ocean of milk (Svetadwipa), Sages Agastya, Vyasa, and other Rishis Also going to see the Lord.”

“Narada, blessed are you, you are the only devotee of Vishnu. You sing his praise always. It is Lord Sri Hari alone who can grant salvation to living entities. Hari is the creator, He is the protector, He is the destroyer, He is the savior of everybody. You are therefore the best of all sages, who desire to see the Lord.” Said Vyasa to Narada.

“Blessed am I,” replied Narada. “I want to save the world by preaching Shastras, Dharmas, and devotion,” he added! After some pause, Narada continued, “By the by, I would like to tell you one important piece of news, I got from the saint. The Almighty Lord and master of Illusion, the ever-blissful left Vaikunta. He is now at Swami Pushkarini along with Lakshmi.” The sages who heard this were surprised. They wanted to go to the Lord wherever he might be. They left by air immediately for Swami Pushkarini.

After arriving at the Vrushabhachala (Venkatachala) at the shore of Swami Pushkarini. They had a holy dip in its waters and sipped some water it and went to the western side of the lake. They saw the Lord who appeared like Mount Meru, shining as million suns. They then went ‘to the southern side of the Pushakarini, where Asuras, Danavas, Rakshasas, and meat-eaters were engaged in penance. They were amazed, and they then went to the eastern side. There they saw Lord Srinivasa being extolled by Siddhas, Rishis, Apsaras, etc. Indra was singing the praise of the Lord thus: “Lord of the Universe, save us. I prostrate before you. Lord, grant me the vision of your form, which the Yogis even are not able to see. “How can my life be blessed, Lord? Saviour of those in calamities, you are the sole refuge of all creatures. You are the bestower of salvation to demigods also. Save me, save me, I salute you again and again.”

With Indra were seated other demigods, praying to the almighty. Agastya and the sages were surprised on seeing them. They went to the northern side of the Pushkarini, where they found the natives of the Seven Islands, kings, sages, and brahmins versed in Vedas, human beings, and ascetics. “Some of whom were dancing, and some singing. Everyone shed tears of joy. “Vishnu is one. Yet, he manifests himself in many ways. He is the moon during the nights, Sun during the day, and He is the creator of all’. So saying all were engaged in offering flowers, incense, sandal paste, and sacred waters and waiving lights before the Almighty near the Swami Pushkarini. Some wore shouting, “Lord, Hari, Murari, Purushottama’’. Some were sitting silently, while some were meditating. Some were laughing. Some were carrying vessels with water.

Yet some were carrying flowers and scents to worship the Lord of Vrishabhadri. “Thus, demigods, saints, and human beings also were seen near the Pushkarini, Then there was a heavy downpour of flowers on the sacred hill. The sound of celestial drums was heard. At that moment Lord Vishnu manifested himself near Swami Pushkarini. Glittering like pure gold, adorned with gems, brilliant as million suns, cold as one million moons, the Lord descended in the ‘Vimana’ on the earth from Heaven. Father of all fathers, and demigods, mother of children; the greatest of the great, the savior of all the living entities by conveying human beings to their destination, the greatest of the great; the savior of all, the boat that conveys living entities to their destination, the treasure of the poor, manifested himself on fire. The Lord of Vrishabhadri, along with Sri Lakshmi, with his lustrous body and smiling face was there.”

“So worship this Lord, Srinivasa, Jagadguru, the ever blissful sustainer in this world, the bestower of salvation to the other world.” advised Bhishma to Yudhisthira.

Even the worst sinner is redeemed of all his sins by merely remembering the Lord. The entire family of one who serves the Lord is undoubtedly liberated. All the sacred kshetras, teerthas, and shrines, look to Lord Srinivasa. Further advised by Lord Krishna, Pandavas visited this teertha. After bathing in its holy waters they offered worship to Srinivasa. One night, Yudhistara, the eldest of the Pandavas had a dream in which he was told that anyone who stayed on the hill for one year would be rid of his sins and recover his lost property or kingdom. Accordingly, Pandavas along Draupadi stayed on the Vrushabhachala (Venkatachala) during their exile, ever since the teertha, where they stayed has been famous as Pandava Teertha. It is located in Narayanagiri. Result of which, Pandavas obtained the lost kingdom after the war of Kurukshetra by the mercy of Lord Krishna, who is none other than Lord Venkateshwara, by his mercy they killed all the enemies and got their rightful property.

From this incident, we can understand Lord Venkateshwara is “Pandavaari-prahartha – One who killed the enemies of Pandavas,” in this case, due to Pandavas' visit to Vrushabhachala (Venkatachala) and their stay at the sacred hill, Supreme Lord personally involved in their life to get their kingdom back by killing their enemies, Kuravas army.

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Holy Name 72: Srikara

Mantra: Om Srikaraya Namah

Meaning – One who turns everything auspicious

Pastime – Once King Tondaiman arranged for a Yajna (sacrifice) for the benefit and well-being of mankind with the help of his Guru and mentor, Jadadhari. Unfortunately, Jadadhari was an evil-minded person and he hidden way thought to make an elaborate sacrifice for the destruction of mankind. Keeping this in mind, by misusing the patron of the King, he started the process and as per the order of the King, he was forced to call all the saints. Even though he is reluctant, still, he went everywhere to invite the sages and rishis. During then, Jadadhari went to Tirumala to invite Brahmana and sage Narayana, who was at that time meditating on the hills of Tirumala. This sage Narayana with his mystic power understood the evil mind of Jadadhari and tried to advise Jadadhari to stop the sacrifice, which will result in bad things. But, Jadadhari not listened to him, he went and told bad about Sage Narayana to King Tondaiman. King Tondaiman asked his soldiers to bring Sage Narayana to the court. During then the sage narrated the entire things and plot of Jadadhari. King Tondaiman not believed sage Narayana but insisted he takes part in the sacrifice, which he is organizing and executed by Jadadhari. Sage Narayana told that he will be never taking part in bad things, which will destroy the well-being of the world. These words angered King Tondaiman, who is ignorant about the plot of Jadadhari. During the course of the discussion, Sage Narayana told that he is completely aloof from material things, for him there is no difference between iron and gold, bamboo and sugarcane, etc… Out of great anger, the king ordered that the sage's room be filled with bamboo, and deemed that the sage eats every bit of it, further, the prison which he going to put him is made up of Iron, it should become gold before next morning if he wanted the king to believe his words! The mound of bamboo was too huge for him to even contemplate eating, and he instead prayed to the Lord Venkateshwara (Vishnu) for deliverance.

In the darkness of the night, there suddenly appeared in the room, a huge white elephant, with sandal marks on his forehead, who chomped on the bamboo, finished it in a matter of moments, and Lord asked Goddess Lakshmi to grace the prison house, within no time the entire prison turned to gold, then the elephant bellowed and charged his way of the house, startling everyone around! No one could imagine how an elephant could enter the house, let alone get inside the room without any of the guards being alerted, and the king was forced to concede that the Lord had indeed appeared himself, to vouch for his devotee. Then, King Tondaiman asked for forgiveness from the Sage Narayana and stopped the sacrifice, and took proper action against Jadadhari. Then onwards King Tondaiman became a staunch follower of Lord Venkateshwara (Vishnu).

From this incident, we can understand that Lord Venkateshwara or Srinivasa is "Srikara - One who turns everything auspicious," in this case, even though the inauspicious situation was created to King Tondaiman and Sage Narayana by the plot of Cripple Jadadhari, still by the intervention of Supreme Lord Venkateshwara, everything turns to auspicious.

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Holy Name 73: Upathyakapradesastha shankara-dhyanamoorthi

Mantra: Om Upathyakapradesastha shankara dhyanamoorthye Namah

Meaning – One who has the form, which is mediated by Lord Rudra (Shiva), who lives in Kapila Theertha on the Venkata hills

Pastime – Puranic sources inform us that the Linga of Kapileswara has been installed by Sage Kapila during Treta Yuga. Sage Kapila has been hailed as one of the many prominent incarnations of Mahavishnu. Many references to this great sage can be found in Bhagavata, Brahmanda, Narada, and Skanda Puranas. Sage Kapila is said to be living in Patala (one of the netherworlds) by building a hermitage for himself. During Treta Yuga, the 60,000 sons of King Sagara went to this hermitage in search of their holy cow and found it tied near Sage's hut. Accusing him as a thief they tried to hit Kapila who got angry at this misdeed and burnt them down into ashes. Later Kapila came on to earth and did penance at the foot of Tirumala hills and had the darshan of Lord Shiva who manifested in the form of a Linga. This same Linga is now being worshipped as "Kapileswara".

Further legend says that Sage Kapila worshiped the sacred Kapila Linga in Patala with celestial cow milk. The Linga shot up from Patala tearing the earth when Kapila doing his penance on the earth at the foot-hills of Tirumala. The celestial cow grew angry and put her foot on the linga and prevented it from growing taller. The huge linga is the multi-colored, silver color at the base, golden at the center, and red at the head. It is five-faced and three-eyed. Its base is in the lowest region namely Patala. As sage Kapila worshipped it, it is called Kapilesvara linga. It was called Agneya linga in the Treta age, as Agni worshipped it. In the Dwapara Yuga Chakra worshipped it. In the Kali era, it is called Kapila. Near it is Kapila teertha. Those who bathe in this teertha or drink of its waters get rid of old age and death. A single dip in it confers much merit.

Other legends add that, Lord Shiva, who is a great devotee of Lord Vishnu, is the Kshetra Palaka of all the temples of Lord Vishnu including Tirumala hills. For protecting the Tirumala hills and also to worship his dear Lord, he was present in various places across the Tirumala hills. Accordingly, Lord Shiva in the form of Kapileswara appeared at the foot-hills of Tirumala hills and in the form of Sri Kapileswara Linga facing the Tirumala hills, he worshipping or meditating on Supreme Lord Vishnu (Venkateshwara) and also protecting the holy abode.

From this, we can understand that Lord Venkateshwara is "Upathyakapradesastha shankara-dhyanamoorthi - One who has the form, which is mediated by Lord Rudra (Shiva), who lives in Kapila Theertha on the Venkata hills."

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Holy Name 74: Rukmabjasarasikoola Lakshmikruthathapasa

Mantra: Om Rukmabjasarasikoola Lakshmikruthathapasvine Namah

Meaning – One who performed meditation on the shores of lotus pond to get back Goddess Lakshmi

Pastime – Once Narada Muni went to the banks of the River Ganga, where several rishis were performing a holy sacrifice. The rishis could not decide to whom they should dedicate the fruit of their sacrifice. Bhrigu, one of the rishis took the task upon himself for testing who among the three chief Divinities - Lord Brahma, Lord Vishnu, and Lord Shiva, is the supreme Lord to receive the divine fruit of the sacrifice.

Sage Bhrigu first went to Satyaloka, the abode of Lord Brahma the creator. Brahma was found busy chanting the Vedas with one face, uttering the holy names of Lord Narayana with another, and looking at Goddess Saraswati with the third. He took no notice of Bhrigu's arrival. Bhrigu resented the lack of courtesy from Brahma and left Satyaloka in a huff. Bhrigu then proceeded to Lord Shiva's abode (Kailasa) as a part of his holy mission. Here too, he found Lord Shiva absorbed in sporting with his consort Parvathi Devi taking no notice of his visit. Lord Shiva also became indignant at Bhrigu's intrusion into his privacy which further enraged the sage.

Finally, Bhrigu went to Sri Vaikunta, the abode of Lord Vishnu, and found Vishnu and Sri Maha Lakshmi reclining on Adisesha unmindful of his arrival. Disgusted over this, Bhrigu, known for his intemperate nature, kicked Lord Vishnu in the chest, where Sri Mahalakshmi resides (Sri Nivasa). Lord Vishnu immediately got up, massaged rishi's foot, and enquired if his foot was injured when he kicked his hard chest. Taken aback by Vishnu's attention and cool composure, Bhrigu returned to the rishis and advised them to dedicate the fruit of their sacrifice to Lord Vishnu, as he deserved it best, among the divine trinity.

But, Sri Mahalakshmi was furious over Bhrigu for kicking the holy spot and her favorite abode - the bosom of the Lord, where she eternally resides, due to which Lord Vishnu got the name Srinivasa (In whom Goddess Lakshmi resides or He is the husband of the goddess of fortune). She left Lord Vishnu in a fury and went on to stay at Karavirapura (now Kolhapur in the state of Maharashtra) to commence a deep penance or meditation. Unable to bear the solitude after Sri Mahalakshmi's departure, Lord Vishnu left Vaikuntam in search of her and wandered across the forests and hills. Frustrated over not finding his consort anywhere, Lord Vishnu took an ant hill on Venkatadri under a tamarind tree as a dwelling place, besides a Pushkarini (pond), and engaged in deep meditation. Meanwhile, austerity was broken by the divine influence of demigods, Lord took shelter in Vakula Devi and he got attracted to Prince Padmavati and their marriage also arrangement. During the time of marriage celebration, Lord, who felt great separation from Goddess Lakshmi and for whom, he came all the way from Vaikunta, engaged in deep meditation in the ant-hill, etc… enacted a

pastime by which Goddess Lakshmi arrived back to him at the time of his marriage with Padmavati.

From this incident, we can understand that Lord Venkateshwara is “Rukmabjasarasikoola Lakshmikruthathapasa – One who performed meditation on the shores of lotus pond to get back Goddess Lakshmi.”

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Holy Name 75: Lasallakshmi karambhoojadatha kalharakasraja

Mantra: Om Lasallakshmi karambhoojadatha kalharakasraje Namah

Meaning – One who received the garland of Kalhara (lotus) flowers from the very soft hands of Goddess Lakshmi (when she emerged from the ocean of milk)

Pastime – Once, while Durvasa Muni was walking along a road, he saw Lord Indra riding on the back of his white elephant, Airavata. Sage Durvasa gladly presented Lord Indra with a flower garland. Lord Indra being very prideful, instead of appreciatively placing it over his neck, just hung it on the trunk of his elephant. The elephant being an animal could not understand the value of the garland. So, he threw the garland and stomped on it. Sage Durvasa felt offended, and immediately cursed Indra to lose all his power and wealth. In due course, Lord Indra lost all his wealth and in the battle against the demons, many of the demigods were killed.

Since Lord Indra and the demigods were in worse condition, they asked Lord Brahma for help. Lord Brahma suggested that they take shelter in Lord Vishnu. As such, everyone went to the Ocean of Milk situated on the island of Svetadvipa where Lord Vishnu resides. Though the Lord Brahma and the demigods couldn't see Lord Vishnu, they worshiped Him with beautiful prayers and begged that Lord Vishnu be pleased with them.

Lord Vishnu pleased with their prayers, appeared in front of them in four-handed form holding a disc, conch shell, lotus flower, and a club. Lord Vishnu said to the demigods that they should churn the milk ocean to get the nectar, which would make them immortal, but with the help of the demons. Hearing from the Lord, the demigods went to King Bali, the leader of demons, and asked for help from the demons. Understanding that the demigods were willing to share the nectar, King Bali agreed to their proposal of churning the milk ocean.

Following the Lord's instructions, the demigods and the demons went to the base of the golden Mount Mandara. They lifted the mountain and carried it toward the ocean. As it was so heavy, everyone became so tired, they lost their grip and the mountain fell many of the demigods and demons were crushed to death and so many were injured. They prayed to the Lord to help them. The Lord instantly came on His carrier Garuda and revived all of them just with His compassionate glance. They praised the Lord for His miraculous deed. Then the Lord raised the

mountain with one hand and placed it on Garuda's back and carried and lowered the mountain into the Ocean of Milk.

After the mountain was in place, they asked Vasuki, the giant thousand-headed serpent, to help in churning. Vasuki agreed and coiled around the mountain ready for churning. The demons protested when the demigods went to hold the head of the serpent. Under the Lord's instructions, the demigods agreed to hold the tail end of Vasuki and the demons held the head of Vasuki. The demons were satisfied as the demigods gave what they wanted, they both started churning but, as the mountain didn't have any base, it fell into the ocean. They again prayed to the Lord to help them. The Lord assumed the form of a giant tortoise known as Kurma and dove into the milk and lifted the mountain onto His shell and raised it above the surface. The demigods and the demons happily started to churn again with much enthusiasm. As the mountain was unbalanced on top, the Lord manifested with one-thousand arms and kept Mandara mountain firmly fixed with His hands.

As they were churning intensively, the first thing that came out of the ocean was not the nectar but the poison from Vasuki. The demons and demigods were so tired and were coughing from the poison. So, the Lord suggested getting help from Lord Shiva. Hearing and pleased with the demigods' and demons' prayers, Lord Shiva came to help and started drinking the poison. Mother Parvathi fearing for Lord Shiva grabbed his neck to stop the poison from entering his body and it caused a bluish line to appear on Lord shiva's neck. As soon as the ocean became free of poison, the demigods and demons resumed churning vigorously. After a while, various items came to the ocean's surface, a Surabhi cow, a white horse, Parijata flowers, Apsaras, Goddess Varuni, Airavata (white elephant), eight males, and female elephants, and sparkling jewels such as Kaustubha and Padmaraga but still there was no nectar. So they continued churning, then appeared from Milk Ocean the Goddess Lakshmi holding a Lotus flower garland in her hand. Demigods and Demons eagerly wait thinking that, she will come and place the garland on their necks, But, For Goddess Lakshmi, all the demons and demigods appeared to her as “Prakurti – Female” and in a corner away from the crowd, Lord Vishnu is standing with no interest to compete with Demigods and Demons, when Goddess Lakshmi saw Lord Vishnu, immediately she understood that, “He is the only Purusha and her husband,” and without any hesitation amidst of all demigods and demons, Goddess Lakshmi walked towards Lord Vishnu a placed the lotus (Kalhara) garland on his neck and married him. Lord Vishnu also accepted Goddess Lakshmi, his eternal consort.

From this incident, we can understand that Lord Venkateshwara is “Lasallakshmi karambhoojadatha kalharakasraja – One who received the garland of Kalhara (lotus) flowers from the very soft hands of Goddess Lakshmi (when she emerged from the ocean of milk).”

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Holy Name 76: Salagrama-nivasa

Mantra: Om Salagrama nivasaya Namah

Meaning – One who lives in Salagrama shilas (obtained in Gandaki river)

Pastime – Once due to the penance of King Dharmadhvaja, Goddess Lakshmidevi was pleased to become his daughter, King Dharmadhvaja had a wife named Madhavi. Goddess Lakshmidevi entered her womb as an embryo and after a hundred years, Madhavi gave birth to a daughter. Even at the time of birth the child looked like a mature girl and was extremely pretty. She was therefore called Tulasi, meaning matchless. This Tulasi, abandoning all worldly pleasures, went to Badarikashrama in the Himalayas and started doing penance there with the prayer that Lord Vishnu should become her husband. She did penance for twenty-four thousand years sitting amidst fire in the hot season and sitting in water in the cold season and taking only fruits and water as food. Then she did penance for another thirty thousand years eating leaves only, another forty thousand years taking air only as food, and another ten thousand years without any food. At this stage, Lord Brahma appeared and asked her the object of her penance. She replied that she wanted Lord Vishnu to be her husband. Hearing this Lord Brahma said thus, "Devi, you know the cowherd boy Sudama born of a part of Sri Krishna. That brilliant cowherd boy has now been born on earth as a demon named Jalandhar, due to a curse of Radha. Jalandhar is matchlessly eminent and has once fallen in love with you seeing you at Goloka. You will become his wife and later you can become the wife of Lord Narayana. At that time a part of your divine body will remain on earth as a plant named Tulasi. Tulasi will become the most sacred of all plants, dear to Lord Vishnu, and all worship without using Tulasi leaves would be ineffective." Saying this Lord Brahma vanished.

Due to a curse of Radha, Sudama, the cowherd boy born on earth as a demon named Jalandhar. He did penance sitting at Badarikashrama and obtained the Vishnu Kavacha. Another object of his was to marry Tulasi. He obtained a boon from Lord Brahma that his death would occur only when the Vishnu Kavacha was removed from his body and the chastity of his wife was lost. At that time Jalandhar and Tulasi met each other in the forests and were married. Jalandhar, brilliant and majestic, went about with Tulasi in amorous sports creating jealousy even among the demigods. Meanwhile, the sage Narada Muni upon consulting with the demigods went to see Jalandhara. On being asked about the purpose of his visit by Jalandhara he described the beauty of Kailash where Lord Shiva lived and that he wondered whether any other place matched its beauty. In response, Jalandhara showed off his riches to Narada who commented that he did not have the most beautiful woman as his wife. Narada then continued to describe Shiva's residence and also described to him Parvati's beauty. Then, Jalandhara sends his messenger Rahu to Shiva and accuses him of hypocrisy, pointing out that Shiva claims to be an ascetic but keeps a wife, Parvati. He proposes that Shiva hand over Parvati to him. His arrogance gave innumerable troubles to the demigods, and they along with Brahma and Shiva approached Lord Vishnu for a remedy.

Lord Vishnu then sent Lord Shiva with his spike to kill Jalandhara, and he himself started to molest the chastity of his wife Tulasi. Jalandhara took leave of Tulasi to go and fight with Shiva. When Tulasi was thus left alone, Lord Vishnu in the form of Jalandhara approached Tulasi and after some preliminary talks entered into sexual acts. Tulasi found some difference in the usual affairs and suspecting foul play jumped up to curse the impostor. At once Lord Vishnu appeared in his true form and said, "You have been doing penance for alone time to get me as your husband. Your husband Jalandhara was the chief of my devotees, Sudama. It is time for him to go back to Goloka Vrindavana, the supreme spiritual abode, getting himself released from the curse. By this time Lord Shiva would have killed him and he would have gone to Goloka as Sudama. You can now abandon your body and come with me to Goloka Vrindavana to enjoy life as my wife. Your body will decay and become a holy river named Gandaki; your hair will become the Tulasi plant, the leaves of which will be held sacred in all the three worlds." During this time, she curses Lord Vishnu by saying, “Because you dealt with me as a stone-hearted and taken away by chastity, one day you will turn yourself as a stone.” Even though this kind of curse will never do anything to Lord Vishnu, he accepted this curse as an opportunity to bless his devotees, he assumed the form of the most auspicious Salagrama Shila (stones) and stays in the Gandaki river and devotees usually collect them and worship. Then, Tulasi changed herself into the form of Laksmidevi and went to Vaikuntha with Lord Vishnu.

Yet another legend is that, once, there was a prostitute named Gandaki in ancient times. She was so beautiful that, right from beggar to king everyone was fond of her. Even though she was a prostitute, she was a great devotee of Lord Vishnu, and also she had her own set of rules. Gandaki didn’t want a man only for physical intimacy. She said whoever she sees first in the morning at her doorstep, would be accepted as a husband for one day. Days passed, and one fine day a leprosy patient was standing at her door awaiting her. After thinking for a while, Gandaki accepted him as her husband. Their day began as a couple. Her husband (the patient) wished to sleep on her lap. In mid of the conversation, he died as it is on her lap.

It was the time when the Sati system was in practice. That is, when the husband dies, the wife forcefully has to jump into the fire set to burn the husband’s body. Gandaki decided to kill herself by jumping into the fire because that person died when he was her husband. The rituals began as per the custom, the moment when Gandaki was about to throw herself into the fire, it started raining heavily and the fire turned off. The next moment the dead body woke up and turned to its original form as Lord Vishnu who had come to test Gandaki. Lord Vishnu described everything as to why he came there. Then, he asked Gandaki to ask a boon for herself, as he was glad by her principles.

So, Gandaki asked the Lord to stay within her forever as he died on her lap. In reply, Lord Vishnu said, “you will take birth as Gandaki river in your next life and I will emerge as Saligrama in you”. As said, the prostitute took birth as a river in

her next life and Lord Vishnu manifested as Shaligarama hill on its bank. The small stones of that hilly rock turn to Saligrama by the worm Vajra-Keeta.

The same Vishnu, who helped the demigods, who became the husband of Gandaki and later transformed himself into the Saligrama Shilas and started to reside in that, that same Lord Vishnu later arrived at the top of the Venkatachala hills and started to reside there on the top of the hills, that's why Lord Venkateshwara is known as "Salagrama-nivasa – One who lives in Salagrama shilas (obtained in Gandaki river)."

Understanding this aspect of Lord Venkateshwara, Sri Vadiraja Tirtha, the great expounder of the Dvaita philosophy of Vaishnavism, during his visit to Muktinath Kshetra, took his bath in Damodara Kunda, the source of Gandaki River and when he came out, his entire body is filled with Saligrama Shila and he kept all the Saligrama Shilas with him and brought the same and made as Saligrama garland and offered it to Lord Venkateshwara of Thirumala, still, now the same Saligrama garland is worn by Lord Venkateshwara in Thirumala. The Lord Venkateshwara being very much pleased blessed Sri Vadiraja Tirtha his deity with Sridevi and Bhudevi. The gracious presence of Lord Venkateshwara with Sridevi and Bhudevi in those deities is complete. Since then, those deities have been worshipped in Sri Sode Vadiraja Matha.

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Holy Name 77: Sukhadruk-Gochara

Mantra: Om Sukhadruk gocharaya Namah

Meaning – One who appeared personally before Sage Suka

Pastime – After undergoing deep penances near Padma Sarovara, Suka was able to have the darshan of Lord Venkateshwara and able to get the boon from the Lord, to remain his eternal servant. After this, Suka continued his penances and stayed near Venkatachala. After some time, Suka founded a village for brahmins. It was named Sukapuri, and 108 brahmins were provided with houses there. They were ardent devotees of Vishnu and adopts Vedas and Shastras. In that village, Suka consecrated the deities of Lord Krishna and Balabhadra. "Dwell here, my Lord, as you do in Vaikunta" he prayed to the Lord.

One day when Suka had a dip in the holy Pushkarini and sat near the hill in meditation Lord Siva appeared before him. On Siva's head were dazzling crescent moon and Ganga. Suka wore tiger skin. He prostrated before Krittivasa (Lord Shiva) and sang his praise. After three days, Suka went to Anjanachala, where he saw several holy sages, Siddhas, and Vidyadharas engaged in meditation. Later on, he returned to Swami Pushakarini, touched its waters, and sipped some of them. He contemplated on the Almighty Sri Hari and Lakshmi. He was immersed in Yoga again. After some time Vishnu manifested himself before Suka, holding all his weapons and accompanied by his consorts. On his forehead,

he had a brilliant mark that enhanced his beauty. His ear-rings looked like golden lotus flowers and lovely lilies. His eyes were wide. They were like lotus petals. His nose was like a gingely flower. His lips resembled the fruits of gingely. His face was like the full moon in winter. His neck looked like a couch. His shoulders appeared like those of a bull. He wore the Kausthubha, the luminant, and Sreevatsa, the brilliant, on his broad chest. He held the usual weapons and lotus in his four hands. His navel was deep and lovely. His belt was set with gems. He had a sword inserted in it. Every limb of his body was exquisitely charming. Suka beheld the Lord and prostrated himself before Him, and prayed thus, "Salutations to you, Oh Omnipresent, Supreme Lord, Creator, Preserver and Destroyer, hail to you, Srinivasa. Narayana, Ocean of compassion, have mercy on me". He prostrated before the Lord, time and again along with other sages and disciples. He then returned to Mount Meru, recapitulating the various forms of the Supreme Lord Narayana.

From this incident, we can understand that Lord Venkateshwara is "Sukhadruk-Gochara – One who appeared personally before Sage Suka."

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Holy Name 78: Narayana-arthitha-asesha-jana-drugvishaya

Mantra: Om Narayana-arthitha-asesha-jana-drugvishayaya Namah

Meaning – One who appeared before people of the world at the request of a Brahmana Narayana

Pastime – Once a Brahmin, named Narayana, meditated on the Lord of Venkatachala near Swami Pushkarini. Concentrating on the tip of his nose, he made severe penance for a long time. Due to his austerities and penances, peace prevailed on the hill. Trees bore fruits in all seasons. The strong never caused even the slightest pain to the weak. Pleased with Narayana's penance, Lord Sri Hari (Vishnu or Venkateshwara) descended before him. Narayana prostrated himself before the Lord, got up, and paid obeisance to the Lord going around him again and again for a while he could not know what to do. Recovering himself he offered invocation to the Lord thus,

"O Lord of the universe, save me. Extend your grace on me. You are the creator, protector, and destroyer of the universe. Prakriti and Purusha create everything by your grace. There is none equal to you in the universe and none greater than you. You are the knowledge, the knowable, the way to knowledge, and the fruit of knowledge. You are the father of the universe. Lakshmi your consort is its mother. Even Yogis such as Sanaka and Sananda, Brahma, and demigods cannot know you after they make great penance also. You are not known by the study of Vedas or by Yagnas, penances, or donations. Devotion is the only way to know your real form. I am blessed today by your vision, the life of one who does not see you is a waste."

The Lord was delighted. He asked Narayana to indicate the purpose of his penance. He promised to grant anything the votary desired.

Brahmin Narayana said, “Oh Lord, in order to have a vision of you, Lord, I have traversed the entire world. I could not see you. Then, Brahma directed me to go over here and do penance. Madhava, be pleased to reside on this hill along with Lakshmi. Let this hill be a famous one named after me.”

“Be it so,” said the Lord. “Whoever it may be, if one bathes in the Swami Pushkarini and worships me here, he shall live happily and in the end reach heaven. One who has a holy dip in the waters of the Pushakrini will be released from hell and go to the realm of Brahma. The sacred lake undoubtedly grants liberation; livelihood and whatnot. The hill shall be called hereafter Narayanachala” added the Lord. Since then, the Lord has been residing on the top of Venkatachala and the hill is called Narayanachala. The Brahmin Narayana was blessed and continued his devotional services and at last attained the lotus feet of Lord Vishnu by reaching Vaikunta, the spiritual world.

From this incident, we can understand Lord Venkateshwara is “Narayana-arthitha-asesha-jana-drugvishaya - One who appeared before people of the world at the request of a Brahmana Narayana.”

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Holy Name 79: Mrugayaraika

Mantra: Om Mrugayaraikaya Namah

Meaning – One who enjoyed hunting

Pastime – Once, Srinivasa wanted to go out to hunt wild beasts. He thought of a horse to ride. A white horse of the best breed, neatly decorated appeared a moment before him. Srinivasa clad himself exquisitely and wore all elegant ornaments. He painted his forehead with a beautiful Tilaka. He girded up his loins with a golden belt. He took the bow and arrows. Looking like Cupid he rode the White horse. He hunted several wild animals and chased an elephant that was roaming. The elephant stopped in the garden of the princess, Padmavathi. After covering some distance. It prostrated before Srinivasa, raised its trunk, and roared. At that time, Padmavathi accompanied by her friends collected some flowers in the same garden and rested under a tree. Meanwhile, Srinivasa appeared on the scene chasing the elephant. He saw Padmavathi and her companions. Padmavathi also looked at him. This incident led to the marriage between Padmavathi and Srinivasa (Venkateshwara).

As mentioned in the Varaha Purana. There were ones a poor Brahmin. Unable to maintain his family, he wept day and night “Why should I live at all?” Money is the source of all happiness in this as well as the other world, I am reaping the

fruits of the sin earned by me in my previous lives. I do not have money now. By observing righteousness one can secure happiness in the next birth at least. But I am old and unable to do anything. My life, alas, is a sheer waste". Thinking thus, he was desperate. He left his family and reached River Suvarnamukhi and wanted to end his life by throwing himself into the river. He climbed Venkatachala reached a valley and shouted "O Brahma, Vishnu, Moon, Sun, and Ashwins, all the world. Listen to what this woeful man says, "This life of mine has been a desert owing to old age and penury. I am falling from a height. I am falling-falling."

Lord Venkateshwara, who was out hunting at that time in the guise of a prince, saw the Brahmin. It is told that in the Venkatachala hills, Supreme Lord roams around happily and enjoys the hunting activity, which is his pastime. On several occasions, Lord Venkateshwara in the guise of a prince was seen by sages or devotees. In this case, during one of his hunting travel, Lord Venkateshwara sees the old Brahmin with raised hands on the valley and he is ready to commit suicide. Lord Venkateshwara told, "Oh Brahmin committing suicide is prohibited by Shastras. I am saying this for your good only. Listen to me". The old brahmin saw the prince and entreated him to save him and his family.

"I shall grant whatever you want. Follow me. Catch my hand," said the prince. The brahmin did so. The prince took him to a water source, north of Papavinasa tirtha and said, "Have a dip in this. All your worries will vanish". The old brahmin had a dip in the holy waters and came out from them as a charming youth. Meanwhile, the prince disappeared. The brahmin searched for him in vain. A heavenly voice was heard by him thus "This is Venkatadheesa, your Lord, who made you a youth after your dip in the sacred waters. I grant you wealth. Return to your native place. Observe all the prescribed Dharmas. Donate to brahmins and feed them well. One who enjoys any forbidden thing is a beast. Do everything saying. 'May Srinivasa be pleased with this".

The demigods wondered at the potency of the tirtha. The old poor brahmin had become young, and rich instantaneously. "This tirtha shall henceforth be named Kumaradhara. Anyone who bathes in this shall live happily and be free from sins," declared they. The brahmin returned home. He endowed many charities declaring that "Sri Venkateshwara be pleased." After his death, he reached the abode of Lord Vishnu.

From this incident, we can understand that Lord Venkateshwara is "Mrugayaraika – One who enjoyed hunting," as in the guise of prince Lord Venkateshwara roams around the Venkatachala hills and enjoys hunting, this is his regular activity on the top of Venkatchala, there are several incidents like this, Lord Venkateshwara's meeting Padmavati occurred during one of his hunting travel, Lord came across Vrishbhasura, the demon devotee, during one of his hunting travel, etc…

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Holy Name 80: Vrushabhasura-hari

Mantra: Om Vrushabhasura-harine Namah

Meaning – One who killed Demon Vrushabhasura (Who was a devotee of Shiva and tormented devotees on the mountain)

Pastime – In the olden days there was a demon called Vrishabhasura, He indulged in persecuting the sages who did penance on Seshachala (Present-day Tirumala Hills). Consequently, the sages were not able to carry on their penance. They prayed to Lord Venkateshwara to come to their rescue. Even though he is a demon, still, he use to worship a Narasimha Salagrama, his worship is daily during his worship of Narasimha Salagrama, he use to offer his head to the Salagrama every day. Each time a head was cut and offered a new one sprang up in its place. Five thousand years elapsed. The Lord manifested before the demon. Demon Vrishabha prostrated before the Lord. When asked by Lord Sri Hari to spell out his desire he said, “Oh Lord, I want an encounter with you. Grant me this boon.” The Lord granted it and retreated.

One day Lord Srinivasa (Vishnu) went on horseback for hunting on Venkatachala. The leader of the hill tribes living there received him and offered him many presents. Guided by him the Lord was engaged in hunting wild beasts, Vrishabhasura saw Venkateshwara and wondered who that charming young man could be. He challenged Venkateshwara. A fierce battle was fought between Venkateshwara and the demon. Discarding his weapons, the demon gave a fight to Venkateshwara. The Lord directed Vishwaksena ‘the chief of his army’ to finish off the demon. Vishwaksena assisted by Gandharvas fought with the demon. The demon could know that he was about to be routed. So he released his magical powers, and in instant thousands of demons, with arms cropped up. But the Lord’s powers were unlimited, the demon felt diffident and demonstrated his illusory powers and disappeared.

Soon the Lord released his discus to the battlefield. From the discus shot up a fierce fire that destroyed the forest. Vrishabhasura and his army could not stand the fire. The demon then understood who his enemy was. Better counsels prevailed. Vrishabhasura prostrated before the Lord and sang his praise thus, “Oh Lord of Lords, Lord of the Universe, the root cause of everything, I bow before you and seek your refuge. Lord, you are the entire creation. There is nothing except you in all three worlds. All demigods work under your directions. The wind blows by your command only. The Sun shines and the fire burns under your orders. The God of Death is afraid of you. Lord, save me. Sages seek your protection in many ways. Yet, you are not easily seen by them also. Such an Almighty Lord, you are now before me. Pardon me and my evil deeds. I do not want to live any longer this life.”

Supreme Lord Venkateshwara was pleased by the prayers of the demon, still to save the sages from the demon, he beheaded Demon Vrushabhasura with his

discus and blessed the demon for his devotional attitude, that's why Lord Venkateshwara is known as "Vrushabhasura-hari - One who killed Demon Vrushabhasura (who was a devotee of Shiva and tormented devotees on the mountain)."

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Holy Name 81: Anjanagothra-pathi

Mantra: Om Anjanagothra-pathaye Namah

Meaning – One who is the lord of Anjana's clan and Anjanadri (Anjana is the mother of Lord Hanuman)

Pastime – Kesari was an Asura King. He did penance for many years to obtain a son who would be immortal. Lord Shiva appeared before him, and said: "You are not fortunate enough to have an immortal son, but your wish will be fulfilled through your daughter". Kesari's daughter Anjana did penance in the Venkatachala hills for many years and Vayu (wind god) gave the fruit to Anjana and as a result of it, she was blessed with Hanuman as a son. Hanuman is an incarnation of Lord Shiva.

After Anjana delivered a male child. By birth, the child had precious ornaments on his ears. He had a dazzling sacred thread. He was shining like gold. He had a tail and a loin cloth. He was very lovely. Once he cried for food and he saw the rising sun. Mistaking him for a fruit he dashed up into the sky to devour him. The entire universe is in horror. Indra came in haste and released the weapon, Vrajayudha on the child. The child fell down. Anjana asked, "Who will have struck with Vrajayudha against a child just born? Don't you have children?" she shouted. 'What a calamity had befallen me!'? she wept. Further, Vayu was also upset and held the air without blowing it, there was a threat to the life of all living entities. The demigods understood the situation and came and consoled her and Lord Vayu. They knew the purpose of the child's birth. ''Don't worry, Anjana, we shall grant a powerful boon to your son. He cannot be killed by any demigod, demon, or human being. No weapon can injure him. He will be a very powerful hero. No enemy can do him any harm" they assured. This hill shall be called Anjanachala" declared Lord Brahma. Lord Brahma also blessed Hanuman stating, "No weapons will harm him including his Brahmastra." Further demigods said, "You have done severe penance, and begot this child for the welfare of the three worlds. So all auspiciousness unto you." he added. The demigods returned to their regions. Anjana returned to her hermitage with her son. From then onwards the hill is called Anjanachala or Anjanadri. Further, Hanuman received the boon of immortality from Mother Lakshmi Herself.

From this incident, we can understand Lord Venkateshwara is "Anjanagothra-pathi - One who is the lord of Anjana's clan and Anjanadri (Anjana is the mother of Lord Hanuman)."

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Holy Name 82: Vrushabhachalavasa

Mantra: Om Vrushabhachala-vasine Namah

Meaning – One who lives on Vrushanhachala

Pastime – In the olden days there was a demon called Vrishabhasura, He indulged in persecuting the sages who did penance on Seshachala (Present-day Tirumala Hills). Consequently, the sages were not able to carry on their penance. They prayed to Lord Srinivasa to come to their rescue. Even though he is a demon, still, he use to worship a Narasimha Salagrama, his worship is daily during his worship of Narasimha Salagrama, he use to offer his head to the Salagrama every day. Each time a head was cut and offered a new one sprang up in its place. Five thousand years elapsed. The Lord manifested before the demon. Demon Vrishabha prostrated before the Lord. When asked by Lord Sri Hari to spell out his desire he said, “Oh Lord, I want an encounter with you. Grant me this boon.” The Lord granted it and retreated.

After this at an opportune time, Lord Venkateshwara attacks Demon Vrishabha, who continued to torture sages on the hills of Venkatachala. When Lord Venkateshwara released his discus to finish Demon Vrishabha, he started to offer his prayers to Supreme Lord. And, when Demon Vrishabha concluded his prayer by beseeching Srinivasa (Lord Venkateshwara) to name after him the hill, where he lived, Srinivasa smiled and said, ‘By devotion to me you will get liberated. Your wish shall be fulfilled.” The Lord's discus separated the head of Vrishabhasura from his body. Celestial beings showered flowers on the Lord. The benevolent Lord returned to his abode on the hill. The hill where Vrishabhasura was killed is called Vrishabhachala, which became one of the prominent names of Venkatachala hills. It is one of the seven hills of Venkatachala.

From this incident, we can understand that Lord Venkateshwara is “Vrushabhachalavasa - One who lives on Vrushanhachala.”

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Holy Name 83: Anjanasuthadatha

Mantra: Om Anjanasuthadathre Namah

Meaning – One who blessed a son to Anjana (The noble son is Hanuman)

Pastime – In the Tretayuga, there lived a demon named Kesari. He had no children. He made great penance to obtain the blessings of Lord Siva and beget a son. Reciting the Panchakshari, fasting, and controlling his senses, he inflicted privation on himself and carried on penance. Pleased with the penance, Lord Siva manifested before Kesari and enquired about his desire. “I want a son, one who

will be strong, brave, learned, capable, and unconquerable in any war," said Kesari. "I do not want to grant a son to you although I am pleased with your penance. Nevertheless, I will grant you a daughter, a lovely one, who will beget a charming son with all the qualities enumerated by you" said Lord Siva to Kesari. In course of time, Kesari had a daughter whom he named Anjana. When the girl attained age, Kesari gave her in marriage to another Kesari, a leader of Kapis (monkeys). Kapi-Kesari could assume any form he desired.

For a long, Anjana too had no children. She was sorry and so sought the blessings of Brahmins. She observed all religious vows and practices. Even then her desire was not fulfilled. One day Dharmadevatha, the goddess of righteousness, assumed the guise of a soothsayer and met Anjana. She had a stick in her hand and carried a baby in her arms. She walked in the street shouting 'I can reveal anyone's future''. Anjana invited her and presented her with precious gifts. "Tell me the truth. What about my prospects of begetting a son? She asked. "If your prediction comes true I shall present to you whatever you want." She announced. The soothsayer assured that Anjana would surely beget a son, if only she performed penance again on Venkatadri for seven thousand years. Sage Matanga also advised Anjana to do penance. Accordingly, Anjana carried on tapas on Venkatachala. She lived on air and meditated on Vayu, the air god. Pleased with Anjana's penance, Vayu used to present a fruit daily to her. Seven thousand years elapsed. Lord Siva and Parvathi descended at the hermitage of Anjana and spent some time there. Once the Lord saw a monkey pair engaged in love. He drew attention of Parvathi to the amorous scene. "We shall also enjoy thus, assuming the bodies of monkeys,' expressed Parvathi. The divine couple converted themselves into a monkey couple. Vayu carried Siva's vital fluid in some leaves and dropped it in Anjana's hands. Anjana took it to be a fruit dropped by Vayu as usual and consumed it. She conceived. But she was worried as to how she came to be in the family way while in penance. She felt ashamed and wept. Soon a heavenly voice declared thus, "Do not be worried, my daughter. To kill Ravana, a demon who is a menace to the world, Sri Hari will be incarnated as Sri Rama in the family of Raghu at the request of demigods. You will beget a son, who will be a hero, celibate. With all divine qualities and unlimited strength. He will assist Sri Rama." In this way, with the blessings of Lord Venkateshwara, who is the Lord of Venkatachala, where Anjanadevi performed her penances, she was blessed with the noble son, Hanuman or Anjanasuta, that's why Lord Venkateshwara is known as "Anjanasuthadatha - One who blessed a son to Anjana (The noble son is Hanuman)."

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Holy Name 84: Madhaviyagha-haari

Mantra: Om Madhaviyagha-haarine Namah

Meaning – One who destroyed the sins of a Brahmana Madhava

Pastime – Long ago there lived a pious and righteous person named Purandara in Kalahasthi. In his old age, he had a whom he named Madhava. After getting educated Madhava tried Chandralekha of the Pandya region. Chandralekha was very devoted to her husband. One day Madhava wanted his wife to share his bed. But Chandralekha referred him to scriptures that forbid sex during day time. Madhava, however, insisted that his desire should be fulfilled irrespective of injunctions in Sastras. Chandralekha devised a plan and told her husband, “I shall be walking out of our house on the plea going to get water. Follow me to the banyan tree, where we shall meet.” She went in advance. Madhava went later on. On the way, he happened to see a lovely young lady, elegantly dressed. He was captivated by her charm.

Kuntala— that was the name of the lady, was born of a low caste. She attracted Madhava much that the Brahmin youth evaded his wife. He directs his wife Chadralekha to return home. Chandralekha returned home. Madhava approached Kuntala and revealed his mind to her. “You are a Brahmin. I am a low-caste woman and a prostitute, I eat mutton, you are a learned man. You should not even see at me. You must be a fool to entertain any evil thought’ responds Kuntala. She advised him not to come near him. Madhava was not to be convinced like that. “Brahma has created you in a jungle without any meaning. I love you and you only” contends he. “Diamonds are born in saltish seas. Yet on account of their brilliance, they are accepted by demigods also. Let me go wept and said, “Touch me not O Brahmin. Vishnu created two sexes, namely males and females. Similarly, four castes are created by him. You should love a woman born of Brahmins. Why do you love me? Yours is a holy body. It should not be polluted by contacting my loath-some body. You are learned in Vedas. Your feet have become holy by your pilgrimage. You are of superior birth. Not only that. Love for other women led many to hell. I am fit to be your servant.” But infatuated as he was Madhava did not listen. “By the merit, I acquitted in my past lives, I meet you, young lady. I will die if left, you” he went on arguing. “Save a man who is about to die’’ he beseeched. Kuntala. Kantala tried to escape. But Madhava pursued her. At last, he satisfied his lust. “From this moment, you are my husband. Throw away your sacred thread and get your head cleanly shaved. Eat meat. Drink today. Embrace chandalatwa,” Kuntala demanded him. Madhava followed her instructions. Both lived as man and wife on the banks of River Krishna.

Twelve years elapsed. Kuntala passed away. “Madhava lamented and wandered everywhere like a madman. One day, in the course of his roaming, he came to Venkatachala. Some kings from the North were there on pilgrimage. Madhava saw them. He followed them. He ate the remnants of their food. The kings performed the shraddha ceremony for their deceased ancestors near Kapila teertha. Madhava also bathed in the sacred teertha and offered balls made of mud as pindas as he had no rice or grains to offer. He was immediately relieved of his sins. Anyone who bathes in the sacred teerthas and offers balls of rice in memory of his deceased forefathers gets freed from sins. Even pindas of mud offered to confer merit.

Early the next morning the kings went up the hill on foot and reached Seshagiri. Madhava followed them. When his body touched the sacred hill a fire shot up at the place. All his sins were reduced to ashes. The foul smell of the smoke created a stir in demigods. Seated on their vehicles they came down and found out the cause for such a pungent smell. They could know the reason. Then they showered flowers on Madhava. Brahma touched Madhava's head and said "Madhava, you are now free from all sins. Bathe in the waters of Swami Pushkarini, pay obeisance to Lord Varaha, and forsake this body of yours. You will be born as a king in the family of the grandchildren of 'Pandavas' as a son of Sudharma. You will be named Akasha, in the southern country, and be the king of Tonda rajya (present-day Kanchipuram Region). You will be the father of the divine mother, Lakshmi. The 'Almighty Supreme Lord Vishnu will be your son-in-law. At the end of your life, you will go to Vaikuntha." So blessed Brahma, who named the hill Venkatachala. 'VEM' means 'sin', 'Katah' means 'burnt' away.

From this incident, we can understand that Lord Venkateshwara is "Madhaviyagha-haari - One who destroyed the sins of a Brahmana Madhava."

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Holy Name 85: Priyangupriya-baksha

Mantra: Om Priyangupriya-bakshaya Namah

Meaning – One who likes the offering of millet made by his devotee (A hunter devotee offered millet to the lord)

Pastime – On Sri Venkatachala hills, once lived a hunter named Vasu. He used to grow dry crops (millet) in the fields on the hill. The millet produced by him was cooked and mixed with honey and offered to Lord Sri Varaha. Vasu never took his food without first offering it to the Lord. His wife, Chitravati, was also a very pious lady.

One day Vasu and his wife went out to collect honey for offering to the Lord. They left their son, Veeraman at their house. When it was time for the offering Veeraman boiled some millet and offered it to the Lord. Sri Varaha had no shrine or deity form then. The Vasu and his family used to consider the tree as the abode of the Supreme Lord and they use to offer things to the tree itself and Lord also use to accept the millets being in the tree. Veeraman ate the food by offering it to the tree. A little later, his parents returned with honey. Vasu sees that his son has already eaten the millet. He got wild and rushed to kill his son, even though Veeraman argued that he was very hungry and so he offered it to Lord and ate the food. Immediately the Lord at the root of the tree revealed himself and prevented Vasu from his hasty attempt. He snatched the sword from Vasu and flung it away. "Why are you interfering with me? This boy has violated the code of religious conduct. He deserves severe punishment" retorted Vasu. "Your son is a votary of mine. I have therefore come personally to save him. He

offered the millet to me and I accepted it. Hereafter I shall stay here on the banks of the lake or pond, being in the tree, and accept the offerings" replied Lord Sri Varaha. Lord then disappeared, Vasu desired to see the Lord again, but he could not. Vasu and his son Veeraman continued to offer the millet to Lord Sri Varaha, who happily accepted the same being in the tree.

From this incident, we can understand that Lord Venkateshwara or Varaha is "Priyangupriya-baksha - One who likes the offering of millet made by his devotee (A hunter devotee offered millet to the lord)."

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Holy Name 86: Sewethakolavara

Mantra: Om Sewethakolavaraya Namah

Meaning – One who took the form of white boar (Swetha Varaha)

Pastime – In Thirumala Hills, once Lord Varaha (in the form of white boar) was wandering in the fields eating syamaka grain (millet). Hunter Vasu saw him. He took out his bow and sounded his bugles, Sri Varaha heard the sound and left the fields. Again in the night, Vasu found the white boar (Swetha Varaha) entering the ant hill at the shore of Swami Pushkarini. He wondered and began to dig the ant hill, on seeing Lord Varaha in it Vasu fell down unconscious. Seeing his father's condition Veeraman, son of Vasu, eulogized Sri Varaha. Sri Varaha was pleased. He declared, "I am the Lord of Lords, Varaha, residing here. Go and report to your king. Ask him to consecrate me here and to worship me. Let him purify the ant hill with black cow's milk, take me out, scat me on a stone? and install me according to the rituals prescribed." The Nishada (Hunter Vasu) recovered and went to the palace of King Tondaiman and informed as instructed by Lord, King Tondaiman took the instruction of the Lord as his heart and soul, excavated the deity of the Lord as instructed by Lord, and established a shrine for Lordship.

From this incident, we can understand that Lord Varaha or Venkateshwara is "Sewethakolavara - One who took the form of white boar (Swetha Varaha)."

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Holy Name 87: Neeladhenu-payodharaaseka

Mantra: Om Neeladhenu-payodharaaseka Namah

Meaning – One who appeared due to immersion in the white milk of black cows

Pastime – After the appearance of Lord Varaha, in the form of white boar to Hunter Vasu. Hunter Vasu got the instructions from Lord Sri Varaha, I am the Lord of Lords, Varaha, residing here. Go and report to your king. Ask him to consecrate me here and to worship me. Let him purify the ant hill with black

cow’s milk, take me out, scat me on a stone? and install me according to the rituals prescribed.”

Accordingly, Hunter Vasu met King Tondaman and narrated to him all that he saw and heard thus, “O king, last night I saw a white boar moving about in the fields in the forest. I chased it. It entered an ant hill near Swami Pushkarini. I dug the ant hill and fell down in a swoon. My son rushed to the spot and prayed to the Lord, who directed me to inform him. you that a deity of his and his consort should be installed by sages and priests. The Lord desired that you should worship him, got compound walls raised on the northern and the southern sides of the shrine. I have come to communicate to you the Lord’s directions,” said Vasu.

King Tondaiman was very happy. He was very eager to carry out the lord’s instructions. He sent for all cowmen to find out where black cows could be had. All milk-yielding black cows and their calves were collected at Venkatadri. Tondaiman informed his wife also all that took place. That night he had a dream. He saw an underground passage from his palace to the place where the boar was seen entering the ant hill. He could get some clues to trace out the passage. The next morning, he told his ministers and Brahmins about his dream. He located the passage, carried out the lord’s directions, and identified the ant hill. He poured the cow milk on the ant hill and immersed the ant hill with the white milk of black cows and excavated the deity of Lord Varaha. Later, he planted some tamarind and champak plants there. The tamarind tree later became the shelter for the lord and another tree for Goddess Lakshmi.

All other unwanted trees and shrubs at the spot were cleared. The compound wall, main gate, and tower were raised, all according to the specification and directions of the lord in the dream. The Lord revealed to Tondaiman in the dream that a vimana (tower) would be constructed later on by Narayana a descendant of Tondaiman. Tondaiman made arrangements for the daily service of the deities. He himself offered worship to them going from his palace through the underground passage.

From this incident, we can understand that Lord Varaha or Venkateshwara is “Neeladhenu-payodharaaseka - One who appeared due to immersion in the white milk of black cows.”

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Holy Name 88: Shankarapriya-mithra

Mantra: Om Shankarapriya-mithraya Namah

Meaning – One who is the dear friend of Lord Shiva

Pastime – Lord Srinivasa was conducting himself as an ordinary human being! When the marriage celebration was going on. He wishes to send a messenger to

invite someone from Akasanagara, and, he thought that a messenger should leave in advance for Akasanagar without taking food even. “My dear boy, proceed to Narayanapura in advance. Don‘t waste time. The four forces and sages will accompany you,” said Srinivasa to a messenger. Brahma
however, felt that it would be better if the messenger went after taking food. “You are not considering the circumstances. You are speaking like a child. So much expenditure has to be met!” pointed out Srinivasa. Brahma kept quiet. Lord Siva intervened and said: “As in the case of construction of a house, so also a performance of a marriage! One should try his best. Meeting heavy expenditure also, all arrangements have to be made.” The bridegroom asked, “who will be my creditor to finance a grand marriage? Mere talk is of no use.” Kubera was present there. Then Shiva took, the bride-groom, Kubera, and Brahma aside to a solitary place west of Swami Pushakarini. “Kindly advance the amount needed for my marriage,” the bride—groom requested Kubera. “The entire universe is at your beck and call. All my money is yours. I have no control over it. You are its master,” said Kubera. Then understanding that Lord Srinivasa enacting a pastime like a Human being. Finally, Kubera agreed to lend the money required if the necessary document was executed by the debtor. Brahma than dictated a promissory note.

The note was executed. “This, the 7th day of the bright-fortnight of the month of Vysakha in Kaliyuga, The debtor is Srinivasa, and the creditor is Dhaneswara. Purpose: the marriage of the loanee. The amount of the Loan is fourteen lakhs in ann mudra coins. The loanee should repay it with interest in one thousand years after the loanee’s marriage.” Brahma and Siva attested as witnesses. The scribe was the loanee himself. After accepting the promissory note, Kubera paid the amount in cash. Srinivasa requested Kubera to purchase and get all the articles and materials required for the marriage viz., clothes, pulses, rice, wheat the auspicious Mangalaya thread, etc…

From this incident, we can understand that Lord Venkateshwara (Srinivasa) is “Shankarapriya-mithra - One who is the dear friend of Lord Shiva,” in this case, Shiva being the dear friend of Srinivasa arranged for a loan for the marriage and also witnessed for the loan. These all may appear like ordinary dealings, but for the benefit of the entire world, Lord Venkateshwara and demigods enacted this pastime. Especially, this episode of taking the loan and paying the interest is the main reason, Lord Venkateshwara stays on top of the hills of Tirumala (Venkatachala).

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Holy Name 89: Cholaputhra-priya

Mantra: Om Cholaputhra-priyaya Namah

Meaning – One who is very dear to Chola prince, Akasha Raja

Pastime – There was once a pious Brahmin called Pundarika. Though he performed all the duties prescribed in the shastras, he did not have a son. Finally, at the age of 50, he got a son whom he named Madhava. He brought up the child carefully making him proficient in all branches of learning and got him married to a devout lady. After some time, Madhava deviated from the righteous path and followed another woman. After her death, he wandered like a mad man. One day he followed a group of pilgrims going to Tirumala. When he bathed in the holy Sudarshana Lake and climbed the hills his sins were washed off. There he heard a voice from the sky, which asked him to bathe in the Swamy Pushkarini and seek the blessings of Lord Varaha Swamy. Later he was born to Chola King Mitravarman of Thondamandalam and was named Akasharaja, the prince.

Prince Akasharaja grew up to be a handsome and wise prince. He married Dharanidevi. The royal couple was sad because they had no children. On the advice of a priest, Akasharaja decided to perform a yajna. When the sacrificial ground was plowed, the couple found a lovely girl in a thousand-petal lotus. A divine voice urged the king to bring up the child with love and care. The child was named Padamavathi as she was found in a lotus (Padma) and he named her Alarmel Mangai (Lady born in Lotus petals) and adopted her as his daughter. Lord Vishnu as Lord Srinivasa presented himself in Venkata Hill as the son of an elderly woman-saint Vakula Malika Devi. Vakula Devi was Yashoda in her previous birth, Lord Krishna's foster-mother, and was unhappy in that life for not seeing his marriage. As per the boon received from Lord Krishna, she appeared as Vakula Devi and enjoyed the rare spectacle of witnessing the celestial wedding of the divine couple.

In course of time, Princess Padmavati grew up into a beautiful maiden and was visited by Narada Rishi. On reading her palm, he foretold that she was destined to be the spouse of Lord Vishnu himself. During His stay in the hermitage of Mother Sri Vakula Devi, Lord Srinivasa (Lord Venkateshwara) gives all the pleasure like a son to his mother. One fine day, he goes a-hunting in the nearby forest and chases a wild elephant, while chasing the elephant entered the palace garden of King Akasaraja, where Princess Padmavati - the daughter of King Akasaraja and her friends were playing. At the sight of the wild elephant, Princess Padmavati gets frightened and runs for rescue. She is saved by Lord Venkateshwara and thus there is a mutual exchange of divine love and affection between Lord Venkateshwara and Goddess Padmavati Devi. On returning to His hermitage, Lord Venkateshwara is lost in the sweet memories of His encounter with His Sweetheart Goddess Padmavati Devi. On seeing this, Sri Vakula Devi inquires, "Dear Srinivasa, why are you so dull?" Lord Srinivasa replies, "Amma, I'm in love with Princess Padmavati. In my earlier incarnation as Lord Rama, I promised Her that I would marry Her in my next incarnation. And now I have to keep my promise."

Sri Vakula Devi then questions Him, "What was the previous birth of Goddess Padmavati, and what's the story? Explain in detail, dear Srinivasa".

Lord Srinivasa explains, "In Treta Yuga when King Ravana was about to abduct Goddess Sita Devi during the absence of Lord Rama and Lakshmana, Agni Deva (fire god) in view of rescuing Goddess Sita Devi, creates an illusory Sita i.e., Maya Sita with his yogic powers. Maya Sita was abducted by Ravana and endures the torture of Ravana in the Ashoka Vana in Lanka. Agni Deva entrusts real Sita Devi to his wife Swaha Devi and thus rescues Her from being abducted by Ravana. After the killing of Ravana by Lord Rama, Sita (Maya Sita) was asked by Lord Rama to prove her chastity by entering into the fire. As Maya Sita enters the fire, the real Sita is brought back by Agni Deva. Lord Rama acted like, he is perplexed by seeing two Sitas and asked who is the other lady. Real Sita explains that she is Maya Sita who endured all the tortures of Ravana. She then asks Lord Rama to marry Maya Sita but, Lord Rama refuses as He vows to have only one wife in that (Lord Rama) incarnation. He promises to marry her in her next birth as Padmavati when He will descend on to Earth as Srinivasa. Thus Maya Sita is reborn as Padmavati - daughter of King Akasaraja, while Lord Vishnu came on to Earth as Srinivasa.

Srinivasa then says to Sri Vakula Devi, "Amma, I have to keep my promise and marry Padmavati. And you have to initiate the proposal." On listening to the promise of Lord Srinivasa, Sri Vakula Devi is determined to have a talk with King Akasaraja and his wife Dharani Devi, and arrange the marriage of Srinivasa and Padmavati. So she visits the palace. Meanwhile, Srinivasa visits the palace in the disguise of Yerukala Sani. Yerukala Sani is a small community of soothsayers in south Indian states. Srinivasa in the disguise of Yerukala Sani meets King Akasaraja, his wife, and Padmavati and says that the person who rescued Padmavati from the wild elephant and to whom the princess lost Her heart, is no ordinary man but is Lord Vishnu Himself in the form of Srinivasa. And also tells that an old lady named Sri Vakula Devi is coming to propose for the marriage. Saying so, Srinivasa disappears from the scene when Sri Vakula Devi enters. She is welcomed warmly by King Akasaraja and his wife, who agrees to the marriage proposal without any hesitation. Thus, King Akasaraja starts preparations for the divine wedding. The overjoyed king gleefully agreed and his advisor Bhrhaspati wrote the invitation for the wedding between the two celestial beings of Lord Srinivasa and Princess Padmavathi.

Lord Srinivasa called for a conference of the Demigods to declare his marriage with Princess Padmavati. Lord also obtained a huge loan from Demigod Kubera, the god of wealth, towards meeting the expenses for the divine and grand wedding matching his stature as the Supreme Lord of the universe.

In about six months after this celestial marriage, Goddess Lakshmi who left the Lord, in the past in a huff after Sage Bhrgu kicked Lord Vishnu on his chest, her dwelling place, came to know that her husband married again and came to see him in disbelief.

It is said that the Lord turned himself into a deity right in front of his two spouses when they together encountered him over his remarriage. Lord Brahma and Lord Shiva then appear before the confused queens and explain the main purpose behind all this complex episode, the Lord's desire to be on the holy seven hills for the emancipation of mankind from the perpetual trials and tribulations of Kali Yuga. Goddess Lakshmi and Goddess Padmavathi also turn into deities expressing their wish to be with their Lord eternally. Goddess Lakshmi stayed with him on the left side of his chest while Goddess Padmavati rested on the right side of his chest and also Lord Srinivasa's foster mother also took a shape of a Garland and adored the body of Lord Srinivasa and eternally served Lord Srinivasa in Venkatadri.

In this way, King Akasharaja with his great fortune became an Uncle to Lord Srinivasa (Lord Vishnu) and became a Father to Goddess Padmavati and lived a life of complete devotion at the lotus feet of his transcendental son-in-law and finally attained his lotus feet. His love and care for Srinivasa are great. During the passing away of King Akasharaja, Lord Srinivasa was there personally and even though he is Supreme Lord, still he broke down from the emotions and paid his final respects to his dear Father-in-law, Srinivasa. King Akasharaja also handed over the great responsibility in the hands of Srinivasa and by meditating on the lotus feet of the Lord, he left for Satyaloka. He will further appear again and again to be part of the Lord's transcendental lilas.

From this incident, we can understand that Lord Venkateshwara is "Cholaputhra-priya – One who is very dear to Chola prince, Akasha Raja."

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Holy Name 90: Sudharmini-suchaithanya-pradahtha

Mantra: Om Sudharmini-suchaithanya-pradahthre Namah

Meaning – One who rejuvenated Sudharmini and her child

Pastime – One day, a Brahmin named Krishna Sharma, from the south approached King Tondaman, who was a staunch devotee of Lord Venkateshwara, with his wife and child. The king received the Brahmin with due respect and enquired about the purpose of his visit. Krishna Sharma gave an account of his own life to the king and said "this is my wife Sudharmini. This boy is my son. I want to go on pilgrimage to Varanasi leaving them under your care." Tondaman agreed. He allotted a house to Sudharmini and her son and instructed them not to leave the house without his knowledge. He provided the necessary provisions to feed them for six months. Krishna Sharma left on pilgrimage. He returned after some time and met the king with a request to hand over his wife and son to him. Tondaman was perplexed, He forgot all about Sharma's wife and son ever since they were entrusted to him. He thought that both would have by now perished as the provisions he supplied would not suffice so long. He found out the fate of the poor woman and her son. Alas, both died of hunger some time

ago. The king did not, however, inform Krishna Sharma, of the fact. He said, “Dear Sir, your wife, and son are quite safe. They had gone to offer worship to the almighty after obtaining my permission. I will send for them, please wait”. Tondaman then went to Seshadri (Tirumala Hills) immediately. With folded hands, he stood before Lord Venkateshwara and implored him to come to his rescue. “I gave a false account to the Brahmin, My Lord. I have none also except you, you must save me,” so said the king standing silently before Sri Venkateshwara. Lord Venkateshwara consoled Tondaman. He instructed Vishwaksena to bathe the skeletons of the deceased woman and child in the waters of the lake called Asthikota situated on Seshadri (Tirumala Hills). Vishwaksena did accordingly. Soon Sudharmini and her son were brought back to life. Sri Venkateshwara narrated to Tondaman the glory of Seshadri and added that even Brahma was not aware of it. “Seshadri fulfills all the desires of anyone”, the lord said. He asked Sudharmini to say if she had any specific desire. The pious lady answered, “Grant me Lord that I may have the greatest devotion to you forever”. The request was conceded immediately by Lord Venkateshwara. Brahma, Sanaka, and other Yogis arrived to witness the wonder.

From this incident, we can understand that Lord Venkateshwara is “Sudharmini-suchaithanya-pradahtha - One who rejuvenated Sudharmini and her child.”

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Holy Name 91: Madhugathi

Mantra: Om Madhugathine Namah

Meaning – One who killed a demon Madhu (in the form of Hayagriva)

Pastime – At the beginning of time, the spiritual world brought forth the material universe, within which Lord Visnu then reclined in deep cosmic slumber on Sesa, His serpent bed. While Lord Vishnu slept, a lotus stem grew from His navel. Atop the stem was a lotus flower, on which appeared Brahma, the first created being. Visnu gave him the charge of creation, and he meditated on how he would accomplish his God-given task. It is said that as Brahma sat in deep meditation, "ear wax" (karna-srotodbhava) flowed from Visnu's ears. Two ferocious demons, Madhu and Kaitabha, were born out of that wax. They performed great penance for thousands of years. Pleased by their penance, Lakshmi, the Lord's consort, appeared before them and granted them the boon that they would die only when they so desired. Proud of their newly acquired asset, the demons became outrageously arrogant. They attacked Brahma, still meditating on his lotus stem, and stole from him the four Vedas. Though furious, Brahma was helpless in the presence of such powerful adversaries. He rushed to his one and only shelter, Vishnu, asking for help.

Vishnu, however, was in deep sleep and did not wake up, even though Brahma tried his best to awaken Him. Realizing that the Lord slept for reasons of His own, Brahma decided to pray to Yoga-nidra, who is none other than Goddess Lakshmi

herself in a special form to assist in the Lord's yogic sleep. As Brahma had hoped, she showed mercy on him and awakened the Lord.

Brahma then told Lord Vishnu about the nefarious deeds of Madhu and Kaitabha and begged Him to destroy them. Lord Vishnu manifested as Hayagriva, the beautiful horse incarnation, and fought with Madhu and Kaitabha, ultimately retrieving the Vedic scriptures. But they could die only when they wanted to, as their boon had stated. And so Vishnu cleverly told them that just as Goddess Lakshmi had given them a boon, they should give Him one. After all, He told them, they were so powerful they should show Him the same courtesy that His feminine half, the embodied form of His mystic energy, had showed them.

In their arrogance, they fell for His ruse.

"What boon do you want from us?" they asked. "We will give you anything You want."

"I want your death!" the Lord replied.

And so Hayagriva put an end to their menace once and for all.

The Supreme Personality of Godhead in His transcendental form is always ready to give protection to His devotees. As mentioned herein, the Lord in the form of Hayagriva killed two demons named Madhu and Kaitabha when they attacked Lord Brahma.

The same Vishnu, who killed the demons Madhu and Kaitabha, in the form of Hayagriva, and protected Lord Brahma, appeared as Lord Venkateshwara for the protection of his devotees, that’s why Supreme Lord Venkateshwara is known as “Madhugathi – One who killed a demon Madhu (in the form of Hayagriva).”

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Holy Name 92: Krishnakhyavipa Vedanthadesikathwapradha

Mantra: Om Krishnakhyavipa Vedanthadesikathwapradha Namah

Meaning – One who made Krishna Sharma an authority of Vedas, Sri Vedanta Desikan

Pastime – In the Brahmanda Purana there is an incident. After, King Tondaman establishes the temple of Lord Srinivasa and performed the Brahmotasava, the annual festival. Later he went back to his Kingdom and ruled. One day, a Brahmin named Krishna Sharma, from the south approached him with his wife and child. The king received the Brahmin with due respect and enquired about the purpose of his visit. Krishna Sharma gave an account of his own life to the king and said “this is my wife Sudharmini. This boy is my son. I want to go on

pilgrimage to Varanasi leaving them under your care." Tondaman agreed. He allotted a house to Sudharmini and her son and instructed them not to leave the house without his knowledge. He provided the necessary provisions to feed them for six months. Krishna Sharma left on pilgrimage. He returned after some time and met the king with a request to hand over his wife and son to him. Tondaman was perplexed, He forgot all about Sharma's wife and son ever since they were entrusted to him. He thought that both would have by now perished as the provisions he supplied would not suffice so long. He found out the fate of the poor woman and her son. Alas, both died of hunger some time ago. The king did not, however, inform Krishna Sharma, of the fact. He said, "Dear Sir, your wife, and son are quite safe. They had gone to offer worship to the almighty after obtaining my permission. I will send for them, please wait". Tondaman then went to Seshadri (Tirumala Hills) immediately. With folded hands, he stood before Lord Venkateshwara and implored him to come to his rescue. "I gave a false account to the Brahmin, My Lord. I have none also except you, you must save me," so said the king standing silently before Sri Venkateshwara. Lord Venkateshwara consoled Tondaman. He instructed Vishwaksena to bathe the skeletons of the deceased woman and child in the waters of the lake called Asthikota situated on Seshadri (Tirumala Hills). Vishwaksena did accordingly. Soon Sudharmini and her son were brought back to life. Sri Venkateshwara narrated to Tondaman the glory of Seshadri and added that even Brahma was not aware of it. "Seshadri fulfills all the desires of anyone", the lord said. He asked Sudharmini to say if she had any specific desire. The pious lady answered, "Grant me Lord that I may have the greatest devotion to you forever". The request was conceded immediately by Lord Venkateshwara. Brahma, Sanaka, and other Yogis arrived to witness the wonder. "There is no one equal to this Brahmin Krishna Sharma," said the Lord to the king. "He will be born as a great scholar and in the end, he will reach my abode" concluded the Lord. Tondaman arranged for the journey of Krishna Sharma and his family to their home. From then onwards Tondaman used to visit Sri Venkateshwara daily and offer worship to him more devotedly.

Over time, after the appearance and disappearance of Sri Ramanuja, the great acharya of the Sri Vaishnava clan, there was a Sri Vaishnava couple named Anatasuri and Thothaaramba, who was childless for a long time, and one-day Lord Venkateshwara, the master of seven hills has ordered them to go for a pilgrimage to Thirumala. Those days there were no buses or trains to travel, so Sri Anatasuri and his wife walked from Kanchipuram to Thirumala by climbing the Hills and had the darshan of Lord Srinivasa. That night they were resting in a Mandapam near the temple. The Lord Venkateshwara appeared in their dream as a small Vaishnava boy and gave Thothaaramba a golden bell and she swallowed the bell in the dream. The next day the priests did not find the bell at Lord Venkateshwar's shrine and they were worried and started searching for it. Lord Venkateshwara told in a divine voice that the bell has been given to Thothaaramba and she will deliver a son who will be a great scholar like Sri Ramanuja, who will firmly re-establish the supremacy of Sri Vaishnava Sampradaya. To remind everyone of this incident, even today there is no bell in Lord Venkateshwar's shrine. Only the huge bell suspended in the front hall is

used while doing daily worship to the Lord. Further, as predicted by Lord Venkateshwara, Brahmin Krishna Sharma appeared as the great scholar, who is also an incarnation of Lord Venkateshwara's Bell, that personality is none other than, Sri Vedanta Deskan, the great Acharya in the line of Sri Vaishnava Sampradaya. Sri Vedanta Desikan appeared and became an authority in both (Tamil Pashurams of Azhwars and Complete Sanskrit Vedic literatures) the Vedas, he composed hundreds of litertures and proved to the world that, he is that personality, who was predicted and empowered by Lord Venkateshwara as the authority of the Vedas.

From this incident, we can understand that Lord Venkateshwara is "Krishnakhyavipa Vedanthadesikathwapradha - One who made Krishna Sharma an authority of Vedas, Sri Vedanta Desikan."

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Holy Name 93: Varahachalanadha

Mantra: Om Varahachalanadhaya Namah

Meaning – One who is the lord of Varaha mountain (Varahachalam)

Pastime – Long long ago, demons grew very strong and powerful. They moved freely every where and did whatever they wanted. They were arrogant in their thoughts and cruel in their deeds. Finding their atrocities intolerable, Gowthama and some other sages pronounced a curse on them that they would be born on earth. Consequently, the Demons took their birth on earth. Nevertheless, they began to harass the entire world. Unable to bear their cruelty, the earth sank to the lowest of the informal regions. Lord Sri Hari, the Almighty, savior of the depressed desired to rescue her. He assumed the shape of a gigantic white boar Swethavaraha. He entered Patala, the nethermost region of the Universe which was under waters. He searched for the earth. A fierce battle took place between him and the demon leader, Hiranyaksha. Both wrestled for a long. The Lord grew wild. He breathed fire. He blew the demon up with his tusks to a great height. The demon perished. The waters of the sea were filled with his blood. The sages residing in Janaloka were amazed at seeing the red waters. They wanted to know why such a huge quantity of blood flew into the waters. They meditated on the Almighty and could understand the magnitude of the Prowess of the wonderful and mightiest white boar. They sang the praise of Swethavaraha.

Swethavaraha then lifted up the earth to the surface of the waters with his lustrous tusks. He set his feet on the hood of Sesha, the celestial serpent, and stood in Janaloka. Brahma, other
demigods, and Sages eulogized him. There was a shower of flowers. Celestial nymphs danced to the accompaniment of Heavenly music. The demigods extolled Swetha Varaha thus,

“Hail to you — O Great boar, Hail to you — O Saviour of Earth, Hail to you — O Achyutha, Destroyer of Hiranyaksha. You have neither a beginning nor an end. At the time of creation, you assume the role of Creator and become the four-armed Brahma and create the Universe.
As Vishnu, the protector of the Universe, you maintain and rule over it. As the destroyer, the eminent, at the end of a kalpa, you annihilate everything. You are the Omnipresent. Lord, you are the creator of everything.”

Pleased with the prayers of demigods, he re-established the earth in her original place. Directed by him, the eight elephants of the eight corners of the Universe, the King or serpents;
and the tortoise bore the earth. Dharani, the goddess of earth approached the Lord. Lord Varaha, clasped her to his bosom and said, “Oh! Good Goddess Vasudha, blessed are you! Install all creatures in their respective positions”. Goddess Dharani was slightly abashed. She stared at her Lord and represented, “Bhagavan, Lord of Lords, Ocean of compassion, Destroyer of Demons, I was down at the bottom of the deep ocean. You saved me from this catastrophe, Oh thousand-headed Lord, I salute you with folded hands again and again". So praying, Bhoodevi trembled. The Lord consoled her and he gave her suitable advice. Then Lord Varaha mentions that, on account of her patience and forbearance in bearing her own weight, you (Goddess earth) acquired supreme reverence. So, I will stay along with you on the top of Seshachala. Ever since, Lord Varaha had been dwelling in an ant hill on the western bank of Swami Pushkarini on Seshachala, moving about on the Earth and returning to his abode. While demigods and celestial beings offer worship to Lord Swetha Varaha, who holds the couch and discus and is adorned with lustrous and auspicious ornaments the Lord had been blessing his devotees and granting them boons. Then onwards, Seshachala got its name Varahachalam. Later, when Srinivasa requested a place from Lord Swetha Varaha and started to stay in Varahachalam, he gets to know “Varahachalanadha - One who is the lord of Varaha mountain (Varahachalam).”

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Holy Name 94: Balabhadra

Mantra: Om Balabhadraya Namah

Meaning – One who is Lord Balarama, the brother of Lord Krishna

Pastime – Balarama, who is the origin of Maha Vishnu. Krsna's first expansion is Balarama, a portion of whom is manifested as Sankarsana, who then expands as Pradyumna. In this way so many expansions take place. Although there are many expansions, Lord Sri Krsna is the origin, as confirmed in the Brahma Samhita. He is like the original candle, from which many thousands and millions of candles are lit. Although any number of candles can be lit, the original candle still retains its identity as the origin. In this way, Krishna expands Himself into so

many forms, and all these expansions are called Visnu-tattva. Vishnu is a large light, and we are small lights, but all are expansions of Krsna.

When it is necessary to create the material universes, Vishnu expands Himself as Maha Vishnu. Maha Vishnu lies down in the Causal Ocean and breathes all the universe from His nostrils. Thus from Maha Vishnu and the Causal Ocean spring all the universes, and all these universes, including ours, float in the Causal Ocean. Maha Vishnu is actually an expansion of Balarama, who is Krishna's first expansion and, in the Vrndavana pastimes, His brother.

In Dvapara Yuga, the evil King Kamsa, the tyrant of Mathura, was intent upon killing the children of his cousin, Devaki, because of a prophecy that he would die at the hands of her eighth child.

Kamsa understood that it was Lord Visnu who would kill him and that the Lord was coming soon. So he at once arrested Vasudeva and Devaki and put them behind prison bars.

Within the prison, shackled in iron chains, Vasudeva and Devaki gave birth to sons year after year; and, thinking each baby to be the incarnation of Visnu, Kamsa murdered them, one after another. Then he captured and imprisoned his own father, Ugrasena, who was the leading king of the land. Thereupon, Kamsa declared himself the leading king, and after making alliances with many other demoniac rulers, he did indeed become the most powerful king in all of India.

During the years when Kamsa murdered the first six babies of Devaki and Vasudeva, many of Kamsa's friends and relatives approached him and begged him to stop his atrocities. But instead of complying, by the force of his personality Kamsa moved these supplicants to bow down and worship him.

Then, when Devaki became pregnant for the seventh time, a plenary expansion of Lord Krsna known as Ananta appeared within her womb. Devaki was overwhelmed with both jubilation and lamentation. She was happy that the Lord had taken shelter in her womb, but at the same time she was afraid that as soon as she gave birth, Kamsa would kill the child.

At that time Krsna, the Supreme Personality of Godhead, ordered His internal potency (Yogamaya) to descend to the earth. Yogamaya cast a spell over Devaki and another wife of Vasudeva's, Rohini, who was across the Yamuna River living with King Nanda and Queen Yasoda in the village of Gokula. Frightened away by Kamsa's atrocities, Rohini and many others from the Yadu dynasty were living outside Mathura.

When Yogamaya had cast her influence over Devaki and Rohini, Lord Krsna transferred His primary expansion from Devaki's womb to Rohini's womb. Thus, people thought that Devaki's seventh pregnancy was a miscarriage. But actually,

the baby, a boy, was born to Rohini in Gokula. He was to be known as Balarama, the brother and constant companion of Lord Krishna.

Lord Venkateshwara, who is an expansion of Vishnu, is none other than the expansion of Lord Balarama himself, not only Lord Venkateshwara, every expansion of Vishnu originated from Balarama, that's why Lord Venkateshwara is also known as "Balabhadra – One who is Lord Balarama, the brother of Lord Krishna." Lord Balarama also visited Venkatachala during his pilgrimage travel at the time of the Kurukshetra war. Further, on the hills, there is a Teertha known as Halayudha Teertha, which is related to Lord Balarama, who is none other than Lord Venkateshwara himself.

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Holy Name 95: Trivikrama

Mantra: Om Trivikramaya Namah

Meaning – One who was Lord Trivikrama (one who conquered the three worlds), the great form of Lord Vamana

Pastime – Bali Maharaja, who had accepted a spiritual master who was unqualified due to his desires for personal aggrandizement. Bali's master, Sukracarya, guided him to conquer the celestial kingdom of Indra. As Bali did this, the rightful proprietors of the heavenly kingdoms, the demigods headed by Indra, were all chased away. The vanquished demigods, however, were all devotees of the Lord; hence they prayed that He returns them to their posts so that they could continue their service of universal administration. In order to answer the prayers of His devotees, the all-auspicious Supreme Personality of Godhead Sri Krsna incarnated Himself as Vamanadeva, a beautifully effulgent brahmana boy who was no larger than a dwarf. He is often simply called the dwarf incarnation. He proceeded at once to the kingdom of Bali Maharaja, which rightfully belonged to the demigods.

When Vamana arrived, Bali Maharaja was most attracted to His extreme beauty. Especially noticeable was Vamana's glowing effulgence. Sukracarya, Bali's spiritual master, recognized that this dwarflike brahmana must be the Supreme Personality of Godhead. Therefore, knowing that a brahmana approaches the rich for the purpose of begging for something from them, he declared to Bali, "Don't give this boy anything!"

Bali, on the other hand, wanting to offer something, ran forward to the brahmana boy out of spontaneous attraction, declaring that whatever He wanted He could have. Bali was ready to surrender everything, but Lord Vamanadeva declared that since He Himself was a brahmana, He needed only enough land upon which to sleep. A brahmana is very humble in his material needs. Therefore, Lord Vamanadeva requested of him, "Please give Me three steps of land."

"Is that all You want?" Bali asked.

"Please ask for whatever You would like."

Vamanadeva said, "Three steps of land will be enough."

With that, he took the form of Trivikrama, by which the Lord took His first step. He expanded Himself to gigantic size with His inconceivable potency, and His first step covered the entire lower and middle planetary systems. Then, expanding to universal size, He took His second step, and with this step, the Lord covered the entire heavenly planetary system. He said to Bali Maharaja, "Now I have covered the entire universe in two steps. You promised to give Me three steps. Where can I put My third?"

Bali Maharaja realized that the inconceivable Lord, the Personality of Godhead, had come to take from him his ill-gotten gains. He surrendered unto the Lord and said, "You may put Your third step on my head, my Lord." The Lord was pleased with Bali's surrender, and placing His lotus foot on Bali's head, He benedict him with pure devotional service. Further by this, Supreme Lord, who conquered the three worlds, gave the same to Indra. Similarly, Supreme Lord killed Hirayanakashipu, Ravana, etc... and obtained back the three worlds and gave it back to Indra.

The same Lord, who took the form of Trivikrama, for the benefit of demigods as appeared on the hills of Venkatachala as Lord Venkateshwara, it is the verdict of sages and demigods on the glorification of Lord Venkateshwara, that’s why, he is known as “Trivikrama – One who was Lord Trivikrama (one who conquered the three worlds), the great form of Lord Vamana.”

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Holy Name 96: Mahatha

Mantra: Om Mahathe Namah

Meaning – One who is the greatest

Pastime – Once a devotee, who uses to live in Gadag in a humble village and he is an adherent devotee of Lord Venkateshwara (Lord Vishnu) of Tirupati every year he uses to travel to have darshan of Lord Venkateshwara, but over time, he was unable to travel to Tirupati due to his age and bodily strength, but, he had an intense desire to see and serve the Lordship, Sri Venkateshwara, he heartfully prayed to Lord and went for sleep, Supreme Lord Venkateshwara, who is merciful to his dear devotees, very much pleased by the intense mood and eagerness of his devotee and appeared in his dream and told that “You no need to come to Tirupati for having my darshan, I myself arrived at your place. You excavate the deity from the cow dung, which is gathered behind your house, and establish proper worship, with you everyone else also will get the blessings of having my

darshan in Tirupati, just by having darshan of the deity, which you are going to establish." By stating this Lord disappeared and was very much gladdened by the darshan of Lord Venkateshwara, the devotee immediately rushed towards the cow dung heap and started to clear the same. And when he cleared, Supreme Lord Venkateshwara appeared as a beautiful deity and the devotee with tearful eyes welcomed the Lord and did all the services and worship with the combined effort of all the people of the village, he established the small temple shrine for the Lordship and dedicated his entire life for the service of Lord Venkateshwara and the village also received his name as Venkatapura. Finally, he attained liberation to serve the lotus feet of Lordship eternally in Vaikunta planet (Spiritual world). Over time, the temple deteriorated, in the 20th century, the temple was renovated by Brahmananda Swami, a devotee of Gondavalekar Maharaj a sage from Gondavale of Maharashtra.

From this incident, we can understand that Lord Venkateshwara is "Mahatha – One who is the greatest," even though Lord Venkateshwara is greater than any demigods, and his darshan his rare to them (demigods), his position is far greater than any living entity and he is not obliged to anyone. Still, he appeared to his humble devotee out of his magnificent heart, which made him the greatest.

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Holy Name 97: Hrishikesa

Mantra: Om Hrishikesaya Namah

Meaning – One who is the Lord of the senses

Pastime – Once Brahma was seated on his throne which was elegantly decorated with the most precious gems. By his side were Savitri and Saraswati. Gandharvas were singing melodiously, and Kinnaras were playing on their Veenas before him. Indra and other top-ranking demigods were also present. Sages Vasishtha and other celestial beings and hermits were discussing the greatness of sacred countries. Incidentally, a topic came up for discussion. It was about the glory of Narayanachala and the manifestations of Srinivasa on it. Suka, who was also present in the assembly felt a keen desire to visit the holy hill. He paid homage to Brahma, obtained his permission, and went to Narayanachala. He saw the hermitage of Sage Narayana there. Venkatachala (Narayanachala) was a fine place to visit and stay.

It was full of natural beauty. Suka bathed in all the holly lakes and waterfalls on the hill and remained immersed in meditation on the almighty. Sleeping on hard rocks and controlling his senses he spent his time. Then he visited Anjanadri. There he was accorded a hearty welcome by sages, the learned, and Siddhas. He had holy dips in Kumaradhara and Papanasana tirthas and spent three days near the latter one. Some time ago Indra, was bathed in this teertha and was freed from the sin he acquired by killing a brahmin and retaining the kingdom. Suka

then proceeded to Akasaganga and bathed in its waters. In the pure waters of this teertha, celestial women, Naga Maidens and Gandharvas bathe. Suka, later on, marched to further tirthas. Reciting prayers to Lord Vishnu when he was having a dip in it. Then he heard a heavenly voice thus: “In about half a yojana. Southeast of Seshadri, there is another hill. At its base, there are many rivulets, the waters of which are capable of eradicating all sins. Near the banks of Suvarnamukhi, you will see Padmasarovara. Go there and do severe penance. After some time Vishnu will appear before you” Suka followed the heavenly advice and went to the lake.

It was full of pure waters, charming flowers, lovely birds, and fanciful fish. The sage had a dip in the lake and felt refreshed. He prayed to Narayana. Near the lake, he found a splendid garden with fascinating trees of every species including Rudraksha and Tulasi. Suka undertook penance there. Nearby, Vedas were being recited. A fragrance of smoke emanating
from fire worshipped by sages in the vicinity was captivating Suka meditated on Lord Vishnu. He lived on a restricted diet. His speech was reserved and his conduct was rigid. He maintained equanimity of mind, peace, and tranquility. He became an ardent votary of Vishnu. Without worshiping Lord Srinivasa he would not eat anything. Without offering anything to the Lord he would not eat at all. Even when thirsty he would drink nothing except water offered to the lotus feet of Lord Vishnu. He never minded the climate. He had no ill will towards any. He sat on kusa grass. He wore deer skin. His intellect was sharp. Concentrating his eyes on the tip of his nose, he sat erect in a yogic posture. An expert in breath control, he was well versed in Dharana and Dhyana also, Engaged in mental japa, sealing his lips, he had his mind always on the lotus feet of Lord Vishnu. He chanted Gayatri and Vaishnava Mantras. Seated in waters during rains and amidst the five fires in Summer. He never cared about the Seasons. He never slept even. On account of the severity of his penance, the earth trembled. The Sun could not shine. The seas dried up. Clouds did not rainwater. Fire could not do his job. Indra did not know, What to do. “I shall disturb Suka's penance”. he thought, at last.

He sent for Apsaras and said “Look here, you young girls, Brahma created you for a specific purpose. You can subdue my enemies with your glances. Having you in their front, who can meditate on God? You are always my strength in times of danger.” A total catastrophe has fallen on the earth now. You have to act instantly” Rambha, the chief of the Apsaras, saluted Indra and said “Give us your command, Lord of Suras, We are here to carry it out— We are all experts in the art of erotics. We are prepared to do anything. Is there anyone who is not fascinated by our looks? One who looks at us falls at our feet surely”. Indra complimented her. "On the banks of River Suvarnamukhi on the earth, a sage called Suka is doing severe penance. You lovely lady, proceed there and entice him" instructed her. Rambha and her accomplices greeted Indra and left for their job.

They reached the hermitage of Suka and began to sing and dance. Some played on their veenas and some on their flutes. They exhibited all their skill through every gesture known to them. As ordered by Indra already the day was cool. Vayu fanned fragrant and fine winds slowly. The moon was there to help the activities of the damsels. Nature helped them in every way. Spring-showered scented flowers. Everything was favorable to Cupid. But the adventures of the Apsaras were of no avail before Suka, who continued his meditation. The Apsara ladies felt ashamed. Anger aided their shame. “Who is this fool that ignores us? He does not notice a damsel before him.! Even Indra will be highly pleased on looking at our faces. What for do men perform Yagnas after all? Is it not to enjoy us? is it easy for a man to get our embrace? Did not wise people say that one should learn in boyhood, enjoy worldly things in youth, and do penance in old age? A tender youth sits in religious austerities, while the loveliest of the lovely ladies stand before him! One who indulges in a career not suited to his age or place leads a useless life. So say the learned. Alas! here is a stupid who discards a diamond in his hands and tries to seek a stone from somewhere. We, celestial ladies, deserve respect from men.” Thus the pretty ladies engaged themselves in prattling. Suka did not even look at them.

But after understanding that heavenly damsels were there, he started to offer his prayers to Lord Vishnu by meditating on his lotus feet. He took complete refuge in Lord Vishnu.

Suka did not even look at them. He felt as if some asses were brawling. “Whoever thought of
disturbing my penance and sending these elements here? Why have these creatures come down here? Who has thought of picking up a quarrel with me unnecessarily? These women! Shame! Knowledge, courage, and many such qualities disappear When a man looks at a woman. Even brave and learned men are fascinated at the sight of a woman. Really, a woman is a gateway to Hell. A sage acquires sin by looking at a woman. Brahma created males and females and the world goes on! Penance is the only way by which human beings can cross the ocean of Samsara. Even though I am in a forest my penance is disturbed by fatal, I must avoid these women!” thought the sage. He hit back the cupid’s arrows and sought refuge in Lord Srinivasa, who is the Lord of senses. He did not however curse the Apsaras lest the power of his penance might be wasted. The sage then invoked Vishnu thus:

“When, long ago, Madhu and Kaitabha, the demons, stole the Vedas from Brahma, You assumed the shape of a fish, recovered the Vedas, and gave them to Brahma. Lord, I seek refuge in You. When Mount Mandara had to be held in the ocean in order to churn the waters and extract nectar for the benefit of Demigods, you became a tortoise and enabled the churning by holding the mountain on your back. Lord, I see refuge in you. When unable to bear the atrocities of the demon, the earth sank to the bottom of the ocean, you dived deep into the waters assuming the body. of a boat and rescued the earth. Lord, you are my shelter.”

“When a young devotee of yours was put to test and was tortured in every way by his father, Hiranya Kasyapa, the demon king, you beCame a man-lion, sprang up from a pillar in the assembly hall of the king, and tore him to pieces. Lord, I seek your protection. When Bali, the demon king became arrogant and troubled the Devatas, you became Vamana, a dwarf brahmin bachelor boy, Went to the sacrifice conducted by the king, begged of him three square feet of land occupied the universe with your two feet, and showed the king his proper place. I seek shelter in you.”

“You incarnated as Bhargavarama, the brahmin warrior, attacked the Kshatryas twenty-one times and almost erased that race and killed your own mother, obeying your father’s command and later on gave her a place in heaven. Lord, you are my shelter. When the ten-headed Ravana was a menace to the world, you incarnated as Rama and killed Ravana with a single arrow and granted Lanka, his country conquered by you to Vibhishana, brother of Ravana. Lord, I seek your refuge. Lord, you were born as Balarama, the leader of Yadavas, and with your weapon, a plow killed Pralamba and other demons. I seek your protection.”

“Lord, you were born into the Vrishna family. You relieved the earth from the Weight of the demons and took sides with the righteous Pandavas. Yogis pay obcisance to you. You are my refuge. To destroy the wicked, you will be incarnating as Kalki. Lord, I seek your refuge.”

“Purusha was born from you, Oh Supreme soul. I am born of the five elements and Tanmatras. Lord, you are omnipresent. You are the creator of, preserver, and destroyer of everything. At
the end of the creation you will preserve in your belly all the animate and inanimate beings and sleep on a banyan leaf in the waters, the only remnant after everything crated perishes. I seek refuge in you.”

“You are the commander of the ship containing the seven oceans. You shine brilliantly in the midst of the golden light with seven rays; O Supreme Brahman, you are my refuge. You are sinless, pure, and finality of all the Vedas, everlasting, the ultimate liberation. You are my refuge. You are the one without a second, the treasure of all treasures, the Supreme Self, the Bliss. In you, I seek refuge.”

“Bhagavan, save me. In this body of mine consisting of skin, bones, flesh, urine, phlegm, and other excreta, I do not have any desire. Extend your gracious looks towards me. Lord, devotion to your feet is the only devotion worth the name. Intellect is that by which the uncontrollable senses are kept under control. Can human beings who worship your lotus feet have anything inauspicious? Lord of the universe, I am afraid my penance is disturbed by the erotic looks of these women. Come to my rescue. Save me, my Lord. There is none other than you, Mukunda, for me to seek refuge. My meditation is disturbed. You are the

protector of those without protection. You live always in my intellect and speech. What is there that your devotees can not achieve with your grace? If you forsake me my sensual desires awaken. Save me from these women. I am afraid of them. Reverence to you, Oh Compassionate Lord, bestower of all prosperity, Lakshmi Narayana, reverence to you".

Thus after Suka prayed to the Lord, the damsels were disappointed. They returned with broken hearts. The sage felt relieved. He resumed penance. He remembered Lord Hrishikesa, kept all his senses under his control, and lost himself in ecstasy, concentrating on Lord Vishnu. An embodiment of Vairagya, Suka continued his severe penances. Lord Vishnu was pleased. Beautifully decorated, seated on an altar accompanied by Vishwaksena and followed by great sages, Indra, and millions of demigods, and holding all his weapons. he descended before Suka with all his powers and three consorts. Suka got up excited. He forgot himself. His hair stood at its ends. He was immersed in joy. He offered a dear skin to the Lord and worshipped him. His eyes streamed with tears of bliss. His voice became suffocated. His joy knew no bounds. He began to dance. He went around the Lord clockwise and anticlockwise, not knowing what he was doing. He paid reverence again and again to the Almighty. He fell down like a stick sometimes. He prostrated before the Lord’s lotus feet; some other time. Such was Suka’s devotion.

At last, the Lord was pleased with his devotee. Looking at Suka he said “Oh best of the sages, I am pleased with your penance, You will attain my transcendental abode at the end of the Kalpa. Till then continue with your services and penances to me," saying this Lord Vishnu disappeared. Suka was happy as he achieved his desire. He continued to stay at a solitary place free from any disturbance and did penance. He grew lotus flowers in the lake. He meditated on the Supreme Lord by chanting twelve syllabled Vasudeva Mantra.

From this incident, we can understand that Lord Venkateshwara is “Hrishikesa – One who is the Lord of the senses,” in this case, Sage Suka offered his prayers to the Supreme Lord to save him from the allurement of senses, which was imposed on him by damsels, by the mercy of Supreme Lord Venkateshwara, who is known as Hrishikesa (One who is the Lord of the senses), he was able to overcome the allurement of senses and attain the mercy of Lord Venkateshwara.

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Holy Name 98: Achyutha

Mantra: Om Achyuthaya Namah

Meaning – One who never leaves his devotees or One who never fails to protect his devotees

Pastime – Once King Thondaman who was ruling the region of Tamil Nadu including Tirumala under its jurisdiction was frequently tormented by demons

called Simhada, the King was annoyed and prayed to the Lord Srinivasa fervently to save the people from their sufferings! The Lord Srinivasa appeared before the King and lent his Sankha (conch) and Chakra (discus) and ordained the King to vanquish the enemy with them, the King did as he was told and after the victory, He kept the Sankha (conch) and Chakra (discus) in his palace and worshipped them as the representation and mercy of Lord Srinivasa. Then onwards Lord Srinivasa in the Tirumala temple was without his Sankha (conch) and Chakra (discus). During subsequent generations there were differences of opinion as to the deity was Lord Shiva and not Lord Vishnu. It gradually came to the fore and the followers of Lord Shiva felt that the temple and deity are not Lord Vishnu but Lord Shiva. During that period Sri Ramanuja, who was at Tirumala suggested that the insignias of Lord Vishnu, the Sankha (conch), and Chakra (discus) as well as of Lord Shiva, the Trident, and Deer be kept inside the sanctum and the doors closed at night, and anything that is accepted by Lord Vishnu and adorned in the morning by Himself will be the final proof of identity! To this everyone agreed and the procedure was followed with all precautions. The next morning when the doors were opened, everyone observed that the deity was adorned with Sankha (conch) and Chakra (discus). Though all agreed that the deity was Lord Vishnu, soon there was a dispute once again on the issue.

Later, there was a powerful King, who was a worshipper of Lord Shiva was ruling the Kalahasti region and King Yadavasa was ruling the Tirumala region. The worshippers of Lord Shiva approached the King of Kalahasti to come to their rescue and restore the status of Tirumala as Lord Shiva's temple. To this the King of Kalahasti readily agreed and came with his army to Tirumala and accosted King Yadavasa, since King Yadavasa was not as powerful as the King of Kalahasti, he pleaded inability to protect the temple. At that time Sri Nallan Varadacharya approached the King of Kalahasti and extensively quoted from scriptures as to the antiquity of Tirumala as the abode of Lord Vishnu and vouched that the deity is indeed Lord Vishnu and not Lord Shiva. To this, the King of Kalahasti after deep thinking posed a challenge to all those who support and oppose the views. He ordered a red hot iron horse to be brought and asked each group to assign an able person to mount it and circumambulate the temple! This challenge rattled the followers of Lord Shiva and none of them came forward to accept the challenge. But Sri Nallan Varadacharya readily accepted the challenge and went to Swami Pushkarini (Temple Pond) and took bath and prayed to Lord Srinivasa with Vedic hymns! And mounted that red hot iron horse and started to circumambulate the temple as though it was like a normal horse. All were amazed at this feat including the King of Kalahasti and accepted the verdict that the deity was indeed Lord Vishnu, immediately they heard the voice of the divine through the priest that the title “Chakravarthi”, Chakravarthi means one who is King of the Kings, which is being conferred on Sri Nallan Varadacharya! From that day onwards, he came to be known as Tirumalai Nallan Chakravarthi or Sri Nallan Chakravarthi Varadacharya. In this way by the mercy of Lord Srinivasa, he received the title “Chakravarthi”. Then onwards the descendants of Sri Nallan Chakravarthi Varadacharya were known as “Nallan Chakravarthis”.

From this incident, we can understand that Lord Venkateshwara is “Achyutha - One who never leaves his devotees or One who never fails to protect his devotees,” Achyutha also means, one who never falls from his position, in this case, when the position of Lord Venkateshwara was questioned, the Supreme Lord Venkateshwara via his devotee shown the world his supremacy and also in this endeavor, he never failed to protect his devotee, Sri Nallan Chakravarthi Varadacharya, who as taken a great risk for the sake of him (Lord Venkateshwara).

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Holy Name 99: Neeladrinilaya

Mantra: Om Neeladrinilayaya Namah

Meaning – One who lives on Neeladhri hills

Pastime – According to Vaishnava texts, Lord Vishnu has three wives- Goddess Lakshmi, Goddess Bhu devi, and Goddess Neela Devi.

After leaving Vaikunta, Srinivasa took refuge in the Venkatachala, during then the cow automatically used to pour milk for Srinivasa, who was covered by the ant hill (under which Srinivasa was meditating on Goddess Lakshmi), when the shepherd saw this unusual act of the cow, he peeks into the ant-hill and tries to attack the cow with his weapon, during then to save the cow Lord Srinivasa comes out and takes the hit on his head.

Goddess Neela Devi or Gandharva princess Neeladevi saw this incident when Lord Srinivasa was hit by a shepherd on his head, and a small portion of his scalp becomes bald. There is no hair growth over that place and this was noticed by the. She felt such a handsome face should not have any defect. Immediately she cuts a portion of her hair and implants it on his scalp with her powers. As hair is considered the beautiful aspect of women, Lord Srinivasa notices her sacrifice and he said all the hair given to him by devotees in Tirupathi belongs to Neeladevi. Giving our hair to god is the symbol of leaving our ego. The word “Talanelalu” also came from her name. Many devotees give their hair to Lord Balaji. The first devotee who gave her hair to Lord is Neeladevi. Lord Srinivasa named this hill after her name as Neeladhri. It is believed that hair offered by the devotees is accepted by Neela Devi. It is because of the boon granted by Lord Venkateswara to Neela Devi.

Further, Neela, the Vanara leader, who served Lord Rama in constructing the bridge (Setu), due to which the bridge also got the name, Neela Setu, resides on the hill permanently and meditates on Lord Venkateshwara. Lord Venkateshwara was pleased with his penances and blessed him and allowed him to continue his penance permanently on the hills of Venkatachala. Also, acknowledging his services, Lord names the hill after him, Neeladhri. Then onwards the great sages

fondly call the hill, Neeladhri, and Supreme Lord as Neeladrinilaya or Neelachala Nivasaya.

From this incident, we can understand that Lord Venkateshwara is “Neeladrinilaya - One who lives on Neeladhri hills.”

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Holy Name 100: Ksheerabdhinadha

Mantra: Om Ksheerabdhinadhaya Namah

Meaning – One who is the lord of an ocean of milk

Pastime – Once the Devas including Brahma were put in great distress by demons who were devotees of Rudra. Unable to bear the tortures, they had no alternative except to seek the refuge of the Supreme Lord Maha Vishnu. They rushed to the ocean of milk (Ksheerabdhi Sagara) and sang thus the praise of the Lord—who was lying on his serpent bed.

“Om, salutations, Lord of Gods, the primeval God Almighty, Supreme being, we pay obeisance to you with folded hands. Oh Omniscient Lord, we pray reverence to you. Creator of the Universe, Lord Lakshmi Narayana, Janardana, Lord of Sri, Sri Maha Vishnu, the cause of everything. Oh, Lotus eyed Narayana, Lord of the universe, the ever blissful, the one without a second, the one who has no decay or growth, the ever-existing, Oh Achyutha, Anantha, Govinda. We salute you with folded hands. Oh, Almighty, Ocean of compassion, Lord with limitless prowess, Purushottama, we pay obeisance to you, Lotus-eyed beautiful Lord. Extend your grace on us. Oh Lord of Kamala, savior of votaries, merciful Lord, save us, save us. Come to our rescue, Lord.”

Then a lotus-eyed, lotus-faced attendant of Goddess Lakshmi came out of the ocean. She extended a hearty welcome to the visitors.

“What for have you all come here?” she enquired them. “Once again any trouble from the demons?” she questioned. “Be no afraid sirs, Lord Srinivasa, the Merciful Almighty will be soon manifesting Himself before you. He will be relieving you of all your difficulties, Lord Sri Hari is now on Narayanagiri (Venkatachala) near Swami Pushakarini with Lakshmi. All of you approach him. The Almighty with thousand heads, thousand eyes, and thousand feet. Success will be yours surely.” she assured.

Brahma and his party left for the earth. Brahma headed the party. They reached Narayanadri, the sacred hill. They went to the Holy Swami Pushkarini. They witnessed birds singing melodiously, and trees flowering charmingly. Everything there was pleasing to the eye and refreshing to the ear. They rested there for a while. They stood up and offered prayers to the Almighty thus: "Hail to you, O lotus-eyed, obeisance to you. Creator of the Universe. Reverence to you.

Hrishikesa, Mahapurusha. Obeisance to you, Lord dwelling in the realm of Lakshmi, Lord Narayana, protector of the oppressed. Creator, preserver, omnipresent, savior of the Universe....obeisance to you."

While everyone stood offering prayers, a beautiful Vimana manifested itself on the western shore of Swami Pushkarani. There was heard a blare of musical instruments slowly. Celestial music and the beating of kettle drums were heard. There was a down-pour of flowers from the Heavens. Everyone saw Lord Srinivasa and the vimana. They praised the Lord thus: “Victory to you. Vishnu, the everlasting Lord, Achyutha, Hail to you, Annirudha. Hail to you, Bhagavan, Hail to you, Lord of Lords.”

Lord Sri Hari was pleased. Shining like one thousand suns with the effluence of one thousand moons and radiance of one thousand fires, he manifested himself. He had a diadem glittering like the midday sun. The celestial. precious ornament Srivatsa Kausthubha and a diamond necklace adorned his chest. He wore very lustrous earrings, gem-set and brilliant rings, and a pearl belt. Clad in a yellow silk cloth his body was full of precious ornaments. He was beauty personified. His eyes were like lotuses. His body was anointed with scented oils, ointments, and perfumes. His face looked like a full moon. With a smiling look, he enquired the visitors extending a hearty welcome to them. “You have all come down here. May I know the purpose of the visit? Perhaps, you were troubled by some enemies.” He asked them. “Merciful Lord, we are in great perils. We are surrendering to you for protection Why talk of our welfare? “they replied. "Indra and other Ruler have been dethroned. Afraid of their own safety.” Then, Lord Sri Hari informed them that, he will soon incarnate and destroy the demon, further Lord pacified them with sweet words and sends them. Being assured by Supreme Lord, they went back to their abodes. As informed by Lord Venkateshwara, he took his appearance at an opportune time and saved the demigods by subduing the demons.

From this incident, we can understand that Lord Venkateshwara is “Ksheerabdhinadha - One who is the lord of an ocean of milk,” the dweller of Venkatachala is none other than Ksheerabdhinadha.

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Holy Name 101: Vaikuntachalavasa

Mantra: Om Vaikuntachalavasine Namah

Meaning – One who lives in Vaikunta mountains (Vaikuntachala)

Pastime – One day Tondaman went to see Srinivasa. The Lord received him and embraced him. He enquired about the purpose of his visit. “Just to pay respects to you, Govinda, I have come," said Tondaman. “Sages and holy men say that you are the Supreme Lord, who came from Vaikunta and residing here. Hearing that, I have come to see you. You are the creator, protector, and destroyer of the

Universe, so say the holy. You are the Almighty. Brahmins are born from your face. From your arms are born the Kshatriyas. From your thighs Vysvas and from your lotus feet Sudras sprang up. You are the Lord of the entire Universe. Obeisance to you. Sri Venkateswara, Sri Krishna. Srinivasa. O Lord, with millions of bodies, heads, and arms, Pranamas to you." Thus eulogized Tondaman. Pleased with him, Lord Srinivasa said "Oh King, those who pray to me with pure hearts reach my domain. Those who worship me also achieve that end. Akasaraja attained liberation. Through him, I have become famous on earth. He gave his daughter to me and was happy. Now he is no more. One has to reap the fruits of his sowings in his previous births— good or bad. I do not know how my future will be". Tondaman said "Why do you feel sorry remembering the deceased relations? One has to suffer for his past evil. Do not be worried, Govinda, about the king who left for Heavens. Take care of me and the boy." Srinivasa observed "Your brother made me a family man. But there is no house for me and your daughter to live in. The son—in—law of Akasaraja has to reside in a rented house. This is my worry. It is difficult to be a tenant forever. Kindly provide a house
for me. None except you can do this." Todnaman promised to do the needful in the matter.

At a propitious moment on an auspicious day, Sri Venkateswara ascended Seshasaila with his spouse. With the permission of Sri Varaha, a site south of Swami Pushkarini was identified by the Lord for his dwelling. "It already got two towers facing the east and three compound walls constructed. Seven gates with orchards and festoons and flag-post were constructed. A court hall, Mandapa for Yajna, cow shed, granary, storehouses for cloths, ghee, dining hall, and a lovely temple were already there. Stables for horses and elephants also existed there already. They were constructed by you already. Just improve that a bit, and make them appear brilliant," instructed the Lord. Tongaman was surprised. He desired to be enlightened by the. Lord as to how and when he raised them already.

Srinivasa narrated to Tondaman about Gopinath and Rangadas and added, "You were Rangadas previously, during then you constructed as of this for me, now you are Tondaman." Tondaman returned to his palace, and caused investigations, about Swami Pushkarini, the lake referred to by Srinivasa. After identifying it, he renovated it as instructed by Lord Srinivasa, he got a beautiful tall tower raised for the shrine with gold pinnacles. He laid approach roads to assist pilgrims and got steps constructed up the hill with Mandapas and provided drinking water facilities on the way. After the completion of the works proposed by Srinivasa, Tondaman reported the matter to Srinivasa and invited him to occupy the temple. "I shall certainly do so," said Sri Venkatesa. He occupied it while eminent sages and learned brahmins chanted Mantras from Vedas and the sound of trumpets, drums, and bugles echoed. Everyone sang the praise of Lord Venkateshwara. Gods and Gandharvas showered flowers on Srinivasa. Sages offered worship to Him with great joy. The main temple constructed by King Tondaman was named Ananda Nilaya. In it, Srinivasa shone with splendor and

radiance. As it was the source of joy, the shrine was named ‘Ananda Nilaya'. Padmavathi was installed in the Lord’s chest by the Lord Himself, till the Lord's chest was only adored by Sridevi (Goddess Lakshmi). Even today, Sri Venkateswara shines in the Ananda Nilaya.

Supreme Lord, who is the lord of Vaikunta, left his abode and took his abode (Ananda Nilaya) on the Venkatachala hills, then onwards Venkatachala hill referred with the name, Vaikuntachala (Vaikunta mountains), because it is none different from Vaikunta, where Supreme Lord always dwells. That’s why, Lord Venkateshwara is known as “Vaikuntachalavasa – One who lives in Vaikunta mountains (Vaikuntachala).”

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Holy Name 102: Mukundha

Mantra: Om Mukundhaya Namah

Meaning – One who grants salvation to those who seek it or One who grants liberation to his devotees

Pastime – In Thirumala, Tudiyur Kombai was a supplier of dairy products. She uses to hear from the Vaishnavas in Thirumala about the liberation and struggle in this material world and during Sri Ramanuja’s visit also Tudiyur Kombai hears the same from Sri Ramanuja.

Once during the visit of Sri Ramanuja to Thirumala, Sri Ramanuja desired to conduct a festivity for Lord Srinivasa. It is told that for festivity, a more quantity of dairy products like Milk, Curd, Ghee, etc… needed. As a disciple of Sri Ramanuja started to search for a dairy product vendor. Finally, they were able to meet Tudiyur Kombai. She told them that, she can supply as much quantity of dairy products as Sri Ramanuja needed but the intern needs to meet Sri Ramanuja instead of money. But, as a strict Sanyasa Ashram of Sri Ramanuja, his disciples are not very interested to agree with this deal, but without any other option left they finally agreed after taking duo approval from Sri Ramanuja. The entire festivity went on very nicely and the immense quantity of dairy products are supplied by Tudiyur Kombai.

After the event, the disciples of Sri Ramanuja try to pay something to Tudiyur Kombai instead of the agreed deal, but Tudiyur Kombai firmly not agreed to that, and on proper time they brought her to the place of Sri Ramanuja in an assembly of devotees.

Sri Ramanuja’s disciple Mudaliandan asked her how she wanted to be paid. She replied that she wanted liberation, and all the people in the assembly are shocked by the desire of the milk merchant. Sri Ramanuja told her that to take initiation and continue her service to Lord Srinivasa and one day she will get liberation by the mercy of Lord Srinivasa (Venkateshwara), who is the giver of

liberation. But, she wants confirmation with Sri Ramanuja's signature! She explained the reason for her strange request. She had approached Lord Srinivasa for liberation and He had told her that if she had Ramanuja's signature, then she would automatically enter Sri Vaikuntha. This shows the high position the Lord had accorded to Ramanuja.

Tudiyur Kombai finally got the written words and signature of Sri Ramanuja in her hand, the moment she got that immediately she ran towards the temple of Lord Srinivasa and quickly rushed towards the main shrine and keeping her strong faith in the words of her Acharya Sri Ramanuja, she went in front Lord Srinivasa and submitted the recommendation letter for liberation from Sri Ramanuja. Immediately Lord Srinivasa granted her liberation and on spot, she entered the deity and went Back to Godhead, the Vaikunta Loka. Some people abject this and tell that she stayed in Thirumala until her last breath and then she went back to Godhead, Vaikunta Loka. In both cases the humble Tudiyur Kombai, without any knowledge of Vedas, Puranas, etc… liberation from this world just by the mercy of Acharya.

Seeing all these things happening in front of their eyes, all the disciples of Sri Ramanuja approached him and enquired about the incident. Sri Ramanuja told them that Tudiyur Kombai's eagerness and faith in the words of Acharya should be noted and top of all her intense desire to get liberation is a great lesson to learn. Then all the disciples of Sri Ramanuja understood the position of Sri Ramanuja.

From this incident, we can understand that Lord Venkateshwara is "Mukundha - One who grants salvation to those who seek it or One who grants liberation to his devotees."

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Holy Name 103: Anantha

Mantra: Om Ananthaya Namah

Meaning – One who is endless or limitless

Pastime – After narrating the story and glory of Sri Venkateshwara, Suta Goswami advised his listeners to visit the sacred hill, and offer their homage to Sri Venkateshwara. "All of you visit the hill. Bathe in the sacred waters of the teerthas there. Circumambulate the hill. Climb it. Bathe in the Swami Pushkarini, following the rituals. Go around the Vimana, by seeing which all your sins will be liquidated, and you will be happy. Visit the shrine of Lord Bhuvaraha. Pay reverence to Lord Venkateshwara. Sing his praise. Recite his holy names. Worship him with lotus flowers. You will get your desires fulfilled," instructed Suta Goswami. All the sages, Bharadwaja, Kausika, Jabali Pulahastha, Pulasthya, Gouthama, Angeerasa, Devala, Kanva, Mrikanda, and many other sages proceeded on pilgrimage shouting loudly "Govinda, Govinda', time and again.

They crossed the Rivers Gouthami and Krishnaveni, after having holy dips in them. They reached Venkatachala, which was covered by lovely trees, and sacred tirthas and inhibited by beautiful birds. They followed the instructions of Suta Goswami scrupulously and began to pay obeisance to Sri Venkateshwara. On their way, they saw lofty hills, with gems. Some sages sang in ecstasy. Some danced in rapture. Some chanted Samaveda. All prayed. Everyone was excited with joy. They fell and got up. 'Slowly they went round the hill. They bathed in the Kapila teertha and saluted Siva. Then they ascended the holy hill. "They saw the sacred Vimana. They bathed in the Swami Pushkarini and paid reverence to Lord Lakshmipathi (Venkateshwara). The Lord was shining with the luster of ten million Cupids. He held the brilliant diadem on his head. He had Lakshmi in his. chest. He held the conch and the discus in two of his hands and was dazzling like a blue cloud, wearing yellow silk clothes. He had his two spouses on either of his sides The sages beheld the Lord, prostrated themselves before him, and recited Mantras from Vedas. Worshipping with flowers they sang his praise thus,

“Oh Supreme Lord, from your mouth are born the Vipras. From your shoulders, the Kshatriyas, from your thighs the Vaisyas and from Your lotus feet the sudras are born. From your face was born the Fire. From your mind, the moon, from your eyes, the Sun was born. Oh Supreme Being, we salute you. Just as it is impossible to count the number of particles on the earth, it is not possible to assess your abilities. O Almighty, Vishnu, you were in the past, you are in the present, and you will be in the future, safeguarding virtue. We prostrate ourselves before you. Your lotus feet are the universe and the heaven. From you were born the Vedas, the Rig, Sama, and Yajur. Salutations to you, Lord of Lakshmi, Lord Vishnu."

Lord Venkateshwara was pleased with the prayer. He assured the sages that their wishes would be fulfilled. “Wherever one may be, if he listens to the glory of Venkatadri or sings or reads it with attention during the month of Kanya, in particular, he will have easy access to me. I grant all prosperity, children, and grandchildren to such votary. At the end of his earthly life he will reach my abode” he declared. The Maharshis stayed on Venkatachala for five years., They had holy dips in all the sacred tirthas on Venkatadri, paid reverence to the Lord, and returned to Naimishranya forest. They extolled Suta Goswami for his masterly exposition of the glory of Sri Venkatachala and its Lord.

“Oh Suta Goswami, how wonderful and charming is the Lord!” they exclaimed. "By your grace, we are all blessed," they added. Suta Goswami replied, “By the grace of Vyasa, all this was revealed. Even one thousand Seshas can't describe for thousands of years the glory of Sri Venkatachala and what to speak about Supreme Lord Venkateshwara. Even so, it is enough if a minor part of it is narrated. One would achieve merit and longevity, if he reads or listens to, or writes the glory of Sri Venkatachala. He would attain all prosperity and achieve all his desires." concluded Suta Goswami.

From the words of Suta Goswami, it is evident that Lord Venkateshwara and his glories are “Anantha – One who is endless or limitless,” not only glories, Supreme Lord’s compassion, power, opulence, etc… all the attributes are endless or limitless.

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Holy Name 104: Virinchabhyarthineetha soumya roopa

Mantra: Om Virinchabhyarthineetha soumya roopaya Namah

Meaning – One who assumed peaceful form at the request of Lord Brahma (In man-lion form, he was ferocious)

Pastime – A vicious storm raged through the darkness. Pierce winds hissed again and again and uprooted gigantic trees. Thick clouds covered the sky, and lightning flashed as though laughing. The ocean with its high waves wailed as if stricken with sorrow. Jackals and dogs howled ominously, and birds flew shrieking from their nests. The twin demons Hiranyakasipu and Hiranyaksa were being born.

Day by day, year after year, they grew more powerful, more evil, and more dominant over all the other demons, who made alliances with them. Then, under the direction of Hiranyaksa and Hiranyakasipu, the demons set out to conquer the demigods, their archenemies and the administrators of the universe. In their war for universal power, the demons enjoyed many victories, but at last Lord Visnu [Krsna] Himself killed Hiranyaksa. His brother's death overwhelmed Hiranyakasipu with grief and rage. He bit his lips and gazed upward with eyes whose blazing anger filled the sky with smoke. He took up his trident, glanced around fiercely, bared his terrible teeth, and began to speak to his demon friends.

"O my friends," he roared, "Lord Visnu is supposed to behave equally toward the demigods and the demons, but now He has taken the demigods' side and killed my very dear brother Hiranyaksa. For this I shall sever His head from His body! And with His profuse blood I shall please my dead brother Hiranyaksa, who was so fond of sucking blood. Only then shall I be pacified!"

First, Hiranyakasipu sent his demoniac friends throughout the world to wreak havoc on the innocent and the pious, and then he set out to fulfill his own evil plans. Hiranyakasipu not only wanted to rule the universe and possess all mystic perfections but also, and most important, he wanted to become immortal. To achieve these seemingly impossible ends, he went to the valley of the Mandara Hill and began performing severe austerities: he stood on his tiptoes and kept his arms held upward and his eyes fixed on the sky.

By the intensity of Hiranyakasipu's exertion, the hair on his head began shedding a light as brilliant as a supernova. All the rivers and oceans seethed, and all the

mountains and islands on the surface of the globe began trembling. Stars and planets fell from the heavens, and fires blazed in all directions. So long did Hiranyakasipu remain in his painful position that grass, bamboo sticks, and finally a huge anthill covered his body. The ants devoured his skin, fat, flesh, and blood, until only his skeleton remained.

Seeing his ghastly condition, the demigods said, "The malicious Hiranyakasipu has been devoured by his own sins, just as a serpent is eaten by small ants." Thus encouraged, the demigods, headed by Indra, launched a fierce attack upon the demons. Showing unprecedented strength, the demigods massacred the demons, and to save their own lives the demon generals scattered in all directions. They fled from their homes in great haste, forgetting their wives, animals, and household belongings. Finally, the victorious demigods plundered the palace of Hiranyakasipu and arrested the pregnant Queen Kayadhu, one of Hiranyakasipu's wives.

As King Indra, the leader of the demigods, led Kayadhu away, the great sage Narada appeared on the scene. "O king of the demigods," Narada said, "you should not so mercilessly drag away this chaste wife of another man. Release her immediately!

"But King Indra said, "Within this woman's womb is the seed of the great demon Hiranyakasipu. Therefore, let her remain in our custody until she gives birth to the child; then we shall release her."

Narada replied, "The child within her womb, who will be known as Prahlada, is completely sinless. In fact, he is a great devotee -- a powerful servant of Lord Visnu, the Personality of Godhead. You will not be able to kill him."

Upon hearing this. King Indra honored the words of the exalted saint Narada and released Queen Kayadhu. Then, having defeated the demons' armies, the demigods returned to their celestial kingdom.

Narada brought the queen to his hermitage and, assuring her all protection, he requested, "My dear child, please remain here until your husband returns." Kayadhu desired the safety of her unborn child, so she stayed in the care of Narada, serving the sage with great devotion. Because Narada is naturally very kind to all fallen souls, he instructed her on religion and transcendental knowledge, and his words were free of any material contamination. While the queen heard his teachings, the child within her womb also listened attentively to Narada's spiritual message. Thus, even before his birth, Prahlada received his spiritual education.

Meanwhile, other residents of heaven approached Brahma, the foremost demigod, to complain to him that the scorching light still emanating from Hiranyakasipu's head had made their planets uninhabitable. Thus informed, Brahma and the other demigods went to see Hiranyakasipu to pacify him and

end his severe austerities. "I am astonished to see your endurance!" exclaimed Brahma upon seeing Hiranyakasipu. "Despite being bitten and eaten by worms and ants, you are still keeping your life air circulating within your bones. This is certainly wonderful! By your severe austerities, you have won my favor, and I am prepared to give you whatever benedictions you desire." After speaking these words, Brahma sprinkled spiritual water on the skeleton of Hiranyakasipu. The demon now blossomed forth in a youthful body whose lustrous, golden limbs could withstand the striking of thunderbolts.

At once Hiranyakasipu addressed Brahma. "Please grant that I not be killed by any created living being; that I not die inside or outside any residence, during daytime or night, nor on the ground or in the sky; that I not be killed by any being created by you, nor by any weapon, nor by any human being or animal -- indeed, that I not meet death from any entity, either living or nonliving; that I have no competitor; that I have sole lordship over all living beings and presiding deities; and that I acquire all mystic powers."

After Brahma had granted him all these requests, Hiranyakasipu exclaimed, "At last, now I am immortal and invincible! Now I shall challenge Visnu and avenge the death of my brother!"
Very swiftly, Hiranyakasipu conquered all the planets in the universe, took up residence in the lavish palace of King Indra, and forced the demigods to bow down at his feet. He even stole the sacrificial oblations meant for the demigods. Hiranyakasipu ruled severely, and he was always drunk on strong-smelling wines and liquors.

During this time Queen Kayadhu returned to the palace of her husband and bore him a son -- Prahlada. He was a reservoir of all transcendental qualities because he was an unalloyed devotee of God. Determined to understand the Absolute Truth, he had full control over his senses and mind. He was kind to all living creatures and the best friend of everyone. Toward respectable per- sons he behaved just like a menial servant, to the poor he was like a father, and to his equals he was like a sympathetic brother. Always very humble, he considered his teachers, spiritual masters, and older Godbrothers to be as good as the Lord Himself. Indeed, he was completely free of any pride that might have arisen from his good education, riches, beauty, and aristocratic birth.

Hiranyakasipu did not know that Prahlada had already learned devotional service while in the womb of his mother. So, when Prahlada turned five, Hiranyakasipu sent him to school to acquire a materialistic education. Prahlada studied along with the sons of other demons. At school he heard and recited lessons on politics and economics, but he did not like them because they required that he consider one person a friend and another person an enemy.

After Prahlada had attended school for some time, Hiranyakasipu took him on his lap and affectionately inquired, "My dear son, please tell me about your favorite subject in school."

Prahlada replied, "O king of the demons, as far as I have learned from my spiritual master, any person who accepts his temporary body and temporary household life as real is certainly embarassed by anxiety, having fallen into a dark, dry well filled only with suffering. He should leave home at once, go to the forest, and take shelter of God."

Startled, Hiranyakasipu laughed sardonically and said, "Thus is the intelligence of children spoiled by the words of the enemy!" He told his assistants, "Give this boy complete protection at school. Devotees of the Lord may go there in disguise, so take care that his intelligence is not further influenced by them."

After taking Prahlada back to school, Prahlada's teachers (Sanda and Amarka) said to him, "Dear son Prahlada, all peace and good fortune unto you. Now, we are going to ask you a few questions, so please do not speak lies; just reply with the truth. The other boys here are not like you; they do not speak in a deviant way about 'God.' How have you learned these instructions? How has your intelligence been spoiled? Have our enemies polluted you?"

Prahlada answered, "Let me offer my respectful obeisances unto the Personality of Godhead, who deludes those in the material world and thus creates in their minds distinctions such as 'friend' and 'enemy.' Now I am actually seeing this delusion, which I previously heard about from learned authorities.

"Since every one of us is an eternal servant of God, we are not different from one another, but persons who are unable to ascertain the existence of the Lord within themselves always think in terms of 'friend' and 'enemy.' The same Personality of Godhead who has created this situation has given me the intelligence to take the side of your so-called enemy. As iron is attracted by a magnet, I am attracted by the Lord."

Prahlada's teachers were furious.

"Bring me a stick!"

"This Prahlada is damaging our good name!"

"He must be punished!"

Continuously threatening him, Sanda and Amarka started to teach Prahlada about worldly pseudo-religion, money-making, and sense pleasure. After some time, they again presented him to his father. When Hiranyakasipu saw Prahlada bowing down before him, he affectionately showered the child with his blessings and jubilantly embraced him with both his arms. He sat Prahlada on his lap and, with tears gliding down from his eyes onto the child's smiling face, he spoke to his son.

"My dear Prahlada -- " he began. "My dear son, for a long time you have heard so many things from your teachers. Now please repeat to me whatever you think is the best of that knowledge."

Fearlessly, Prahlada said, "Hearing and chanting about the holy name, form, qualities, paraphernalia, and pastimes of the Supreme Lord; remembering them; serving the lotus feet of the Lord; offering the Lord respectful worship with sixteen types of paraphernalia; offering prayers to the Lord; becoming His servant; considering the Lord one's best friend; and surrendering to Him (in other words, serving Him with body, mind, and words) -- these nine processes are known as pure devotional service, and I consider anyone who has dedicated his life to the service of Lord Visnu through these nine methods to be the most learned person, for he has acquired complete knowledge."

His lips trembling in rage, Hiranyakasipu turned to Sanda. "What is this nonsense! Some 'brahmana' you are! You have disobeyed my order! You have taken shelter of my enemies! You have taught this poor boy about devotional service!"

Sanda quickly replied, "O King, O enemy of Indra! Whatever your son has said was not taught to him by me or by anyone else. His devotional service has developed spontaneously. Please, give up your anger. Do not unnecessarily accuse us!"

Hiranyakasipu turned to his son and said, "You rascal! Most fallen member of our family! If your teachers did not teach you this, who did?!"

Prahlada answered, "Persons who have accepted as their leader a blind man attached to external sense objects cannot understand that the goal of life is to return home, back to Godhead, to engage in the devotional service of Lord Visnu. Only if such persons take shelter of the lotus feet of a devotee of Lord Visnu can they be freed from material contamination."

Blinded by anger, Hiranyakasipu threw Prahlada from his lap onto the ground. "Servants! Take him away and kill him at once!" he screamed. "By becoming a devotee of Visnu, Prahlada has become my brother's murderer! He is a traitor, a poisoned limb of the family, and he must be amputated immediately! Kill him without delay!"

The demoniac servants of Hiranyakasipu, who had fearful faces, sharp teeth, and reddish beards, then started to strike Prahlada's tender body with their tridents. They shouted, "Chop him up! Pierce him!"

However, Prahlada just sat silently and meditated on the Personality of Godhead, and the demons' weapons had no effect on him. Seeing this, Hiranyakasipu became fearful and contrived various ways to kill his son. He threw him beneath elephants' feet; he cast him into the midst of huge, fearful snakes; he cursed him

with destructive spells; he hurled him from a hilltop; he conjured up frightening apparitions; he gave him poison; he starved him; he exposed him to severe cold, winds, fire, and water; he even threw heavy stones to crush him. But throughout these trials Prahlada simply meditated on Lord Visnu, and thus he remained unharmed. Hiranyakasipu became very anxious about what to do next.

But Sanda and Amarka were still very hopeful that they could change the boy by the force of their teaching. So once again Hiranyakasipu put Prahlada under their care, and once again they systematically and unceasingly taught Prahlada about worldly pseudo-religion, business, and sensual satisfaction. But whenever the teachers left the classroom to attend to household affairs, Prahlada would speak to his classmates about the uselessness of materialism. His friends loved and respected him, and because of their tender age, they had not yet been polluted by their teachers' instructions.

All the sons of the demons appreciated the transcendental instructions of Prahlada, and they took them very seriously. But Sanda and Amarka became afraid. They saw that by associating with Prahlada their students were becoming devotees of Lord Visnu. When the teachers approached Hiranyakasipu and described the situation, he went into a great rage. Trembling in fury and hissing like a snake trampled underfoot, Hiranyakasipu called for his son.

When Prahlada came before his father, his hands were folded, and he looked peaceful, mild, and gentle. Hiranyakasipu stared at him with crooked eyes and rebuked him harshly: "O most impudent, stupid troublemaker! O scum of the earth, you have violated my power, and therefore you are an obstinate fool! Today I shall send you to your death! Prahlada, you rascal, you know that when I am angry all the planets in the universe tremble! Tell me -- by whose power have you become so impudent and fearless?!"

Calmly, Prahlada replied, "My dear king, the source of my strength is the source of yours also, and the source of everyone's. Whether moving or stationary, superior or inferior, every living being is under the control of the all-powerful Personality of Godhead."

"You say there is a being superior to me," said Hiranyakasipu, "but where is He? If He is everywhere, then why is He not present in this pillar you see before you? Do you think He is in this pillar?"

"Yes," Prahlada answered, "He is there."

Hiranyakasipu's rage flared more and more. "Because you are speaking such nonsense," he said, "I shall now sever your head from your body! Now let me see your most worshipable God come to protect you!"

Then, exactly at that moment, out of the very pillar that Hiranyakasipu had singled out, a wonderful and terrifying form appeared, a form never before seen

-- half man and half lion, with angry eyes like molten gold, a shining mane that expanded the dimensions of His fearful face, and a razor-sharp tongue that moved about like a dueling sword. The Supreme Personality of Godhead had incarnated in His wrathful form of Nrsimhadeva.

Shocked and bewildered, Hiranyakasipu gazed at the Lord, then picked up his club and attacked him boldly. Nrsimhadeva played with him just as an eagle plays with a snake, allowing him time and again to escape the long, threatening nails of His lotus hands. Finally, the Lord grabbed him and placed him on His lap. Then, in the doorway of the assembly hall, He very easily tore the demon Hiranyakasipu to pieces.

By His transcendental cleverness, Lord Nrsimhadeva was able to kill Hiranyakasipu without contradicting any of Brahma's benedictions. The execution took place neither inside nor outside, but in the doorway; neither on land nor in the sky, but on the Lord's lap; neither during the day nor during the night, but at twilight; neither by man, beast, or demigod nor by any created being, but by the Personality of Godhead; and not by any weapon, but by the Lord's own lotus hands.

The demigods showered Lord Nrsimhadeva with flowers and then offered Him respectful prayers, glorifying Him and thanking Him for saving the universe from the oppressive reign of Hiranyakasipu. Prahlada, also, offered the Lord very beautiful prayers, asking Him only for the strength to serve Him and to love Him.

Lord Brahma, for whose prayers Lord agreed to descend, offered special prayers to his master Lord Nrsimhadeva, and pleased by Lord Brahma’s prayers, he transformed into his peaceful form, that’s why Lord Venkateshwara is known as “Virinchabhyarthineetha soumya roopa - One who assumed peaceful form at the request of Lord Brahma (In man-lion form, he was ferocious),” this incident occurred on the Seshachalam hills, the Ahobilam region, Supreme Lord Venkateshwara, who eternally resides on Seshachalam hills, appeared as Lord Nrsimhadeva to destroy the demon at the request of demigods, especially his dear devotee, Lord Brahma.

Lord Venkateshwara or Srinivasa shows that, how he is Narasimha himself, during Srinivasa Kalyana (Marriage of Lord Srinivasa with Padmavati), Agni and Varun prepared a huge feast for millions of people and Vayu was appointed in-charge of serving. When the Lord saw all the bhoga which way prepared He said that the bhoga has to be offered. Brahma asked, “Whom are you going to offer it to?” Lord Srinivasa then replied, “Worship Ahobilam Narasimha first and it should be offered to him”. Brahma did so. In fact, every year on the day of celebrating the marriage of Srinivasa and Padmavati, the Balaji temple or the Venkateswara temple sends a large donation to the Ahobilam Narasimha temple, just to show their appreciation for accepting the offerings on His marriage day.

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Holy Name 105: Suvarnamukhari snatha manujabheeshtadhaya

Mantra: Om Suvarnamukhari snatha manujabheeshtadhayine Namah

Meaning – One who fulfills desires of men, who takes bath in the Suvarnamukhari river (The river which shined like Gold got this property as per the boon given to sage Agasthya)

Pastime – Dakshayani, the daughter of Daksha, and consort of Lord Siva was once insulted by her father. She immolated herself and was born as the daughter of Himavan. At the instance of the seven great Maharshis Himawan offered her to Lord Siva. Sambhu accepted the offer and proceeded with his party to marry Dakshayani. To felicitate the bride-groom on the eve of his wedding, the entire world of spirits marched to Oshadhee Prastha, the abode of Himawan. Unable to bear the weight of the spirits the northern part of the earth sunk to the lower region. The southern area rose in level. All were terrified at the unusual phenomenon. Lord Siva then requested Agastya, the great sage, to maintain the natural level of the earth.

“You were born out of my energy to save the world. So, my dear son, Agastya, level up the earth and make it even. None expect you can do this. Many invitees will be arriving to witness my wedding. You need not worry about your attendance at my wedding. You will see it wherever you may be” said Lord Siva. Agastya crossed the Vindhya mountains and proceeded to the south. The earth became even. The sage continued his southward journey and came across another lofty mountain with numerous glittering gems and powerful herbs. He climbed it slowly. On the northern part of the hill, he saw a lake and built a hermitage near it. He resided there for some time along with some other ascetics. The hill is called ‘Agastya shaila’ from that time onwards.

Once when Agastya was worshipping Lord Siva he heard a heavenly voice thus, “This part of the Country has no river. It is like a Brahmin without knowledge and wisdom. It is like a night without moonlight. For the good of the people here create a river. You will be rid of your sins also," Agastya finished his worship and thought over the voice he heard. He sent for other sages in the Ashram and told them about it. All the other sages impressed on him the need for a water source in the area. Agastya made great penance and carried it on without minding any obstacle. The entire world shivered. Unable to bear the intensity of the penance Gods approached Brahma for protection. The four-headed Lord rushed to Agastya and asked him to speak out about his ambition. “This country is without a river. My heart melts at the plight of the people. My Lord, be pleased to bless the country with a big river” prayed Agastya. Brahma, then thought of the holy river Ganga. In a moment the celestial river manifested herself before him with folded hands. Brahma instructed her to provide the land with water as desired by Agastya, Ganga then created a river with celestial splendor. “This is the river that sprung from a part of mine. It will fulfill your desires” she declared. Agastya directed the new river to follow the course to be marked by him. The river

obeyed. Indra, other Gods, and angels showered flowers on the sage. The natives of the area exclaimed, “the waters of this river are like nectar." “This river, brought by Agastya, is like gold on this land. So, it shall be called Suvarnamukhi. It deserves to be worshipped” praised Vayu. Agastya’s joy knew no bounds. The river runs through thick forests and lofty mountains. Its waters cure the sick and feed the happy. It is a precious and beautiful ornament to the region. Born on Agastya hill, brought by the great sage to the earth it touches several sacred places and finally joins the south sea, her husband. Bones of dead animals buried in the river are steps leading to heaven. Those who partake of
any food grown with the waters of Suvarnamukhi or those who drink of its waters will not be affected by sins. Any person who bathes in this river once at least, following the prescribed rituals, earns the merit of ten million dips in the holy river Ganga. As Govinda is among the Gods, Moon among the stars, the Himalayas among the mountains, and so is Suvarnamukhi among the rivers.

After this many thousands of years passed by, once Agastya and some other sages also arrived on Venkatachala. All had holy dips in the several teerthas and worshiped the Supreme Being at many sacred spots. However, Agastya was not able to have the vision of the Supreme. He was so sorry and roamed about for one hundred years. Meanwhile, a devoted King Sankha also performed his penances to have the darshan of Supreme Lord Venkateshwara. After some time, Brihaspati and Sukra also came to Sankha, who was engaged in penance. Agastya saw Sankha. Both exchanged greetings and sang the glory of Govinda. Two days and nights elapsed. On the third night, Agastya and Sankha had dreams. Lord Narayana, the Supreme, appeared before them, in the dreams. The king and Agastya woke up and bathed in the Pushkarini. A bird led them to the spot where they worshipped Lord Janardana (Vishnu). Both chanted the eight-syllable mantras addressed to Narayana. Then a wonderful light appeared in front of them. It was as if billions of sons, moons, and fires, all in one, sprang up. Everyone wondered. All beheld Lord Sri Hari, with his kousthubha jewel and his consort on his chest. They prostrated themselves before the Supreme Being. Hearing the dreadful sound of Lord Sri Hari’s conch, all celestial beings and sages rushed to this scene on their vehicles. Garuda and Vishvaksena also arrived in haste. There was a heavy downpour of flowers from heaven. Divine damsels danced. All prostrated before the Lord. Brahma and demigods praised the Lord and expressed their inability to withstand the divine splendor and light any longer. Lord Sri Hari was pleased with their prayers. He immediately appeared in his transcendental form on his celestial vehicle, Garuda. All demigods were pleased with the intensity of Agastyas’ penance. Lord Sri Hari then asked the sage to spell out his desire. Sage Agastya felt that his life had been a success. ''Madhava”, he said, “I had already achieved all my desires by your grace. I am lucky in the three worlds. All my desires were fulfilled already by you. Even then on account of my fickle-mindedness, I venture to put forth before you my ambition. Lord, bless me that I might have devotion to your lotus feet, forever. Along with me some others also have come to bathe in Suvarnamukhi and get purified. Let all those, who have holy dips in the sacred rivers, and who worship you (Lord Venkateshwara), be blessed”.

Lord Vishnu granted the request of Sage Agastya and said, “This river Suvarnamukhi will be like the sacred Ganga. Hereafter, Agastya, I shall dwell as desired by you, on this hill which is equal to Vaikunta. Those who are cleansed of their sins in this river and worship me here shall be prosperous in every way. When they die they reach heaven and stay there till the end of the Kalpa. They will have no rebirth. They will finally reach the ever-blissful feet of mine.”

From this incident, we can understand that Lord Venkateshwara is “Suvarnamukhari snatha manujabheeshtadhaya - One who fulfills desires of men, who takes bath in the Suvarnamukhari river (The river which shined like Gold got this property as per the boon given to sage Agasthya).”

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Holy Name 106: Halayudha janatheertha samasthaphala dhaya

Mantra: Om Halayudha janatheertha samasthaphala dhayine Namah

Meaning – One who gives boons to those who take bath in the Halayudha Theertha (One of the sacred waters in Tirumala made by Parashurama or Balarama)

Pastime – After Sage Parashurama killed his mother at the behest of his father, wanted to atone for his sin. A sage advised him to perform penance on the banks of the Swarnamukhi River, and he chose this sacred spot for the purpose. Each day, a lone flower would bloom in the river, which the sage would offer to Lord Shiva. Once Lord Brahma decided to test him, and arrived in the form of a dwarf, offering his help, to which Parashurama agreed. The dwarf aided him with his prayers but tried to find a way to test the sage. At last, he hit upon an idea and plucked and threw off the single flower in the river before the sage could use it for his worship. For the first few days, the sage thought that the flower had simply failed to bloom, but then he suspected his aide, lay in wait for him, and caught him in the act of plucking the flower. His anger aroused, and he chased the dwarf, brandishing the axe. Brahma, realizing that the joke had gone too far, called out to Shiva, who appeared and pacified Parashurama. He told him that his penance had borne fruit the minute Brahma had plucked the first flower from the river and that he need not carry his guilt any longer. Further, he blessed him by entering the deity, which was worshipped by Parashurama. The place this pastime occurred is known as Gudimallam in the vicinity of Tirupati, the abode of Lord Venkateshwara. Brahma also blessed him. Lord Brahma performed this act to enact a pastime with Parashurama, who is none other than his father, Lord Vishnu, who appeared for the welfare of the universe.

Later, Sage Parashurama took shelter in the Tirumala hills to continue his penances to get the blessings of Lord Venkateshwara for his future mission. Accordingly, Supreme Lord pleased by his penances, blessed him with the power,

further Lord Venkateshwara, who purifies the most heinous sins of the people, who worship him. Purified the sins of Parashurama, who came to atone for the sins of killing his mother and brothers. Even though being Supreme Lord himself, Parashurama will never get touched by any sin, still, he enacted this pastime to show the world an example. Further, at the request of Parashurama, Lord Venkateshwara informed him that, “Now onwards the place where he (Parashurama) performed his penances will be glorified as ‘Parashurama Teertha’ and whoever takes bath in this teertha, they will get rid of all the sins or they will get the atonement for all their sins, and their wishes will be fulfilled by me.”

Another legend is that, when Lord Balarama visited Tirumala during his pilgrimage, he had darshan of Lord Srinivasa in Tirumala and Padmavati in Thiruchanur, we can see the shrine of Lord Balarama with Krishna in the temple. During his travel to the top hill on the way to quench his thirst, with his Halayudha (plow), he hits the ground and creates a Teertha. That teertha got the name, Halayudha Teertha, and Lord Srinivasa gave darshan to Lord Balarama in this place and he told that “Whoever takes their bath in the holy teertham, will get all of their wishes fulfilled.

From this incident, we can understand that Lord Venkateshwara is “Halayudha janatheertha samasthaphala dhaya - One who gives boons to those who take bath in the Halayudha Theertha (One of the sacred waters in Tirumala made by Parashurama or Balarama).”

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Holy Name 107: Govinda

Mantra: Om Govindaya Namah

Meaning – One who is the cowherd or One who gives pleasure to the cows and to the senses

Pastime – Sage Bhrigu to show the world, who is the greatest among Lord Vishnu, Brahma, and Shiva, they visited their abodes and in Vaikunta, to test the patience of Lord Vishnu, Bhrigu kicks him on his chest, Lord Vishnu maintained his patience as a baby kicking his father. Bhrigu understood the position of Lord Vishnu, glorifying Lord, he left the Vaikunta. Soon after Bhrigu left, Lord Vishnu and his consort were alone. “I am leaving you and going, Oh Lord of Lords,” declared Lakshmi. “The sage has kicked your body and you embraced him. Actually, he kicks me, where I am present, so I am going away.” Thus proclaiming Lakshmi bade goodbye to the Lord and reached Pathala, where Sage Kapila worshipped her. She stayed there for some time and then left for Karaveerapura.

Lord Vishnu also left Vaikunta and came to Sri Venkatagiri near River Suvarnamukhi at the tail-end of Sreesaila. On the hill lies the sacred Swami

Pushkarini. Lord Sreenivasa considered Venkatachala as greater than Vaikunta. He went in search of a suitable place on it for his stay. He saw an ant hill beneath a tamarind tree south of Swami Pushkarini and entered it. Several years passed. The era of Kali entered. The country was then ruled by an ideal Chola king, everything was available in plenty. On account of timely and adequate rains, lands yielded the maximum. Women were devoted to their husbands. Husbands were devoted to their wives. All were happy. In Order to assist Lord Vishnu, Brahma, the creator assumed the role of a cow. Rudra became the calf. Lakshmi transformed himself into the master of the cow. They all descended to the earth. The cow and calf were sold to the king by their master, Lakshmi. The king allotted them to a servant. The cow's milk was to feed the king's son. The cow used to go to Venkatachala daily for grazing along with a servant. She (cow) used to approach the ant-hill in which the welling and release her milk in the mouth of the ant-hill. The milk was consumed by the inmate of the ant-hill. One day, there was no milk for the prince. The queen questioned the cowboy: 'What are you doing with the milk? Consuming it yourself? Or are you allowing the calf to consume the lost drop?'. The boy was afraid. "Do not know, what is happening to the milk?' he replied. The queen got wild and sentenced the boy to get some beatings. The next day the cow-boy wanted to investigate personally the activities of the cow. He tied a rope to the animal and remained in hiding, watching. The cow was slowly releasing her milk into the ant hill. The boy could understand everything. He beat the cow with his axe in anger. The Lord, who was sitting inside the ant hill, rushed out from the ant hill considering it his duty to save the cow. By his sympathetic intervention, he had himself to suffer. The axe fell on his head causing an injury. Blood gushed out of the wound. The cowboy was shocked. He died on the spot. The cow went to the king weeping like a mother who lost her child. She fell on the ground rolling. The king and his men to find out the cause. The men enquired and informed him about the tragedy. Meanwhile, the cow and calf disappeared. The king rushed to the spot on a palanquin. He met the Lord and enquired. The Lord accused the king and alleged: 'You are a sinner; you are arrogant, you think too much of yourself and your kingdom. I am an orphan and poor. There is none to help me. My wife and relatives have deserted me. A cowboy beat me. I am unable to bear the agony. An unwise head of the family is responsible for the sins committed by the members of his family." He accused the king to become a devil. The king fell at once on the ground, recovered, and got up after a while. Then, Lord Vishnu being pitiful of him, mentioned that during his marriage with Padmavati, he will get rid of his devil or ghost form, he said. He indicated the time and purpose of his incarnation.

The Lord then thought about Guru, the celestial physician. Guru arrived and gave the prescription for the treatment of the Lord's wound. "Milk of Udumbara tree, cotton seeds, and rind of sun-plant are the ingredients from which the medicine has to be prepared and applied to the wound. The Lord underwent the treatment and re-entered his abode, which he treated as his mothers, Kausalya or Devaki. The tamarind tree was his father, Vasudeva, for him. Seshachala was Balabhadra. The surface of the hill was Ayodhya or Mathura for him. The

Pushkarini was River Yamuna. The animals and the birds on the hill were his Yadavas. The Lord from Vaikunta manifested himself as Krishna on Venkatachala. The holy river Vraja became Suvarnamukhi. Sages Sanathkumara and others were born as Vanaras on the hill.”

From this incident, we can understand that Lord Venkateshwara is “Govinda - One who is the cowherd or One who gives pleasure to the cows and to the senses,” in this case, not only to save the cow, Lord Vishnu accepted the hit of the cow-boy. Further, Govinda's name actually denotes the Krishna form of the Lord. However here, the Supreme Lord in the mood of Krishna, the transcendental cow-herd boy of Vraja, appeared on the top of Venkatachala for the pleasure of his devotees and sages.

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Holy Name 108: Srinivasa

Mantra: Om Srinivasaya Namah

Meaning – One who has Goddess Lakshmi living on his chest

Pastime – Lord Srinivasa, sent an invitation call to his son Brahma, Shiva, and other demigods. Lord Brahma rushed to the spot at the call of his father and master, Lord Vishnu (Srinivasa). The Brahma enquired from Srinivasa about the happenings, during then Lord Srinivasa narrated to his son the circumstances, that led to his marriage with Padmavathi. “Listen, my dear son,” said he, “At the end of Dwaparayuga, when I was in deep meditation, one day, sage Bhrigu kicked my chest, the seat of your mother, Lakshmidevi. Unable to bear the shock, your mother left me for Karaveerapura. I have come over here and stayed in a snake hill."

The Lord gave an account of the subsequent happenings and introduced Vakula to Brahma. Brahma asked his father. Where was this mother of yours born previously? Father, I will be glad to know”. Srinivasa enlightened his son that Yasoda was born as Vakula and took great care of him all these days. “Anyone who happens to save others in distress is the father and Guru,” observed Srinivasa. He explained how he happened to meet Padmavathi and fell in love with her and which led to this marriage.

When marriage arrangements were going on, Srinivasa remembered Lakshmi who was then in Karaveerapura. Like an ordinary mortal, he wept. “My son,” he said, “Just as the sky without the Moon or the stars, just as trees without fruits, like a forest without trees, this function lacks splendor without Lakshmi”. Sankara tried to console Srinivasa. He asked him to tell him why he was so sorry. “You are after all a child. You do not know, Sambhu," remarked Srinivasa.

“Even at the time of the final deluge, she did not leave me. How can I be happy without her,” he observed. “She always sits on my chest, due to which I got the

name “Srinivasa - One who has Goddess Lakshmi living on his chest,” But because of the incident with Bhirgu Muni, she deprived me.” Hearing the words of Srinivasa, all the demigods were feeling sorry.

“We shall depute someone to bring her,” said Brahma. The Sun was instructed to go to Karaveerapura and bring Lakshmi. He sought instructions from Srinivasa. Srinivasa instructed him suitably. “Go there, Put on a sorrowful face. Wiping your tears, see her. She will ask you the reason. Tell her that I am ill” he (Srinivasa) told. Brahma smiled. “The Divine lady knows everything. Can I utter a lie before her?” pointed out Diwakara (Surya), “Do not hesitate, Oh Sun, my illusion will do all that” said the Lord. The Sun proceeded at once and did as directed by Srinivasa. Lakshmi lost no time. She rushed to Srinivasa, escorted by messenger Ravi (Surya). Learning that Lakshmi has come, Srinivasa lay down in the bed pretending to be ill. The divine lady saw him, placed some flowers on his feet, and embraced him. Srinivasa recovered instantaneously. Both exchanged “How do you doing?” Lakshmi asked Srinivasa “You have sent for me so suddenly. What is the matter, my Lord?” “My good Lady, you remember that incident?” Srinivasa said “I was Rama. You were Sita. You desired that I should
marry Vedavathi. I assured you then that I would fulfill your desire some time later in Kaliyuga. That time has come now” added Srinivasa, Goddess Lakshmi recollected that incident. She gave her approval for Srinivasa’s marriage to Padmavathi. She saluted the Lord who in turn expressed his pleasure. Everyone was happy. Tears of joy streamed from all eyes. Then she occupied her eternal position on the chest of the Supreme Lord, which makes him Srinivasa.

From this incident, we can understand that Lord Venkateshwara is “Srinivasa - One who has Goddess Lakshmi living on his chest.”

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